

THE BETTER WAY

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THE BETTER WAY.

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EDITORIAL.

Spiritualism is the practical demonstration of the soul's immortality with a morale based on the sequence commensurate with the age.

Col. Ingersoll does not pretend to know what there is in the future "whether the grave is the end of this life, or the door of another, or whether the night here is not somewhere else a dawn."

If the church will oppose Spiritualism, let Spiritualists hold with the politicians. The latter welcome any kind of support to retain power, and if we must choose between two evils, let us accept the lesser.

Germany has recanted concerning the hog question and has removed the embargo on the same. It is hoped that this will not exclude the human species of which we have a surplus and with which we can well dispense.

Anna Dickinson, who was sent to an insane asylum some six weeks ago on false charges made by her sister, has been released by a chance investigation which proved her as sane as ever. She will probably have a word to say on the subject of "Five weeks in a Mad House."

A newspaper suggests, to establish the validity of a plea of hypnotism as a defence for murder, that the prisoner be provided with a good, stout rope and let him be ordered by a hypnotizer to hang himself at a certain hour. If he obeys orders his innocence may be considered proven.

Moses of old Testament fame taught that "ye shall sanctify yourselves and be holy." But his later successor, Solomon, did not follow out this injunction, and yet he was a "man after God's own heart." Now, which of the two was the holiest; or, does this not come in the category of the "higher criticism?"

The editor of an Italian newspaper is reported to have declared that while he is an adopted citizen of this country, in the event of war with Italy he would not enter the army on either side.—This is about the sentiments of most foreigners in America who have not yet outgrown love for their native country.

Puck has been found guilty of "high treason" by the German authorities for caricaturing the Kaiser, and in consequence shall be excluded from circulation in Germany. All copies are to be destroyed on arrival.—Let us weep for the sensibilities of the poor little kaiser—now spelled with a small k.

That so-called medium was a fraud, ergo, all mediums are frauds. That bank-bill is a counterfeit, a fraud, ergo, all bank-bills are frauds. There would be no counterfeits if there were no genuine bank-bills worth their face value. There would be no fraudulent mediums, or professed mediums, if there were none genuine. Any one smart enough to be a successful knave would know better than to try to counterfeit what does not exist.

Credo and dogmas invariably shut out the spirit—the enthusiasm and soul of a movement—wherever attempted. Proofs are not wanting to substantiate this. The beginning is when men attempt to dictate contrary to the inspiration of the age—when men believe they know the needs of a cause that even the lower spirits themselves do not fully comprehend. The combined action of these two elements lay the foundation for "thus saith the Lord," followed by orthodoxy.

Dr. J. Rhodes Buchanan, if he reads the daily papers, must be satisfied with the preliminaries of his great prophecy, which is to culminate during the first quarter of the coming century. We seem to be in the midst of social, religious and intellectual tidal waves heretofore unknown to the world. There certainly is some power or force at work

with a design behind it, and the spirit prophecies seem to be in harmony with unfolding events. More anon.

And now a copper trust has appeared and will become a part of the great octopus whose mammoth tentacles are closing around all individual industries. Proceed gentlemen representatives of capital! You will yet stand like a sentinel at every person's mouth to levy upon all that enters the human stomach; and you will call for your tax tribute upon all that humanity clothes itself with. The air and the water of earth will remain the only free things humanity can enjoy without paying tribute to your trust coffers. And then will come the end. Your trusts will be struck by a cyclone of popular indignation, and your grasp upon the industries of the earth will be loosened.

The most practical is the most spiritual, and the most spiritual is in the end the most practical, for it brings man right down to the now—the present, and that which concerns him most in his daily life. All that which is transcendental, poetical, sentimental or romantic has no mint value, either to his spiritual or physical nature. Even love in its most beneficial and practical form is that which is dispensed on our nearest surroundings in the shape of benevolence, charity, kind acts, self-sacrifice, etc., and love is certainly the highest emotion—the divinest attribute man possesses. And if love is the motive that shall elevate man to sublimest heights, to toil and be faithful to one's family is the highest religion a man or woman can embrace.

While THE BETTER WAY does not antagonize any opinion, it is not a speculation for charity in its own behalf. It publishes criticisms on its own opinions rather than on those of its contributors, and mostly without comment. The latter for reasons that it hasn't time to argue over the past; for, if right, criticism will not effect its say-so, and if wrong it does not stand on ceremony, but corrects it as it goes along. Thus readers need not fear to express themselves, either personally or for publication. Honest criticism is the best school for circumspection in every department of life and has led many to greater heights, while flattery or commendation have brought others to a stand-still, they believing that perfection had been attained. The critic, however, should always guard against making himself liable to criticism by mere fault finding. The latter is not criticism.

A writer in *Progressive Thinker* wonders whether there are any bacteria in the realms of spirit.—Why not, if life in matter is an expression of life in spirit as many mediums teach. Either this latter proposition is incorrect and matter is qualified to develop specific life entities not found in spirit, or the conjecture of the writer in question may have a degree of possibility or verity—if not in the form of bacteria as revealed in matter, at least in germ. But if every living thing has its spiritual counterpart, as is also taught, they, too, must have an immortal or spiritual existence (if these two are synonymous) and the writer's surmise becomes a veritable fact. However, there is much in the spiritual philosophy of which we have not yet dreamed, and of which we will probably hear as new mediums are ushered into existence, every such instrument adding his or her mite to the book of knowledge, which is still being compiled by the spirit world for our further enlightenment. Those who know enough though may close their book, but they will find it difficult matter to keep up with the progress and requirements of Spiritualism in its modern sense; and what is mostly needed just now are radically new thoughts or ideas to bring about a new revival in the cause.

A STRAW SHOWS.

The Rev. Dr. C. H. Eaton of the church of the Divine Paternity of New York preached on Sunday morning, the 5th inst. from Matthew xxiii., 23, saying that the error of the Pharisee condemned by Christ in the text is continually repeated in our midst, not by one church but by all. The ecclesiastical mint and cummin are paid daily, but the severer requirements of the law are neglected. One of the

most conspicuous examples of this tendency is found in the movement to issue a remonstrance against non-Episcopal ministers preaching the gospel in churches that boast the true apostolic succession.

Men whose churches are thronged by crowds of eager worshippers, where before was solemn emptiness and silent grandeur, men who possessed of a breadth of study, and a genius of leadership, have done much to make religion respected by the intellectual and loved by the poor and outcasts, whose interest in all public questions have made them examples worthy of imitation on the part of Episcopal recluses and ascetics, are to be hauled over ecclesiastical coals, raised to white-heat by the breath of fanatics and perhaps driven out of a Church, where they were educated and with whose essential doctrines and government they are in sympathy. Why all this religious hullabaloo? There can be nothing wrong in adopting Episcopacy, as a form of Church government, provided it be accepted as a prudential and well-guarded superintendency existing as a human expedient and not by divine right. But when it is asserted that the Episcopal Church is the only true church of Christ; that she possesses the original endowment; that her bishops have regularly succeeded to the apostles, and that her ministers are the only divinely commissioned ministers of Christ and that all other Protestant churches are schismatics and fanatics, we have a very fair idea of the bigotry and narrowness such as excited Christ's indignation.

Selden, the distinguished English jurist rightly says: "They are equally mad who maintain that bishops are so by divine right and that they must be continued, and they who say they are unchristian and must be put away."

Rev. Dr. Rainsford, preached to a large congregation in St. George's Church, on the same morning on the subject of "Juvenile Vice and Its Prevention." After speaking of the best methods of dealing with the problem in question he made a spirited plea for church unity.

"The trouble that we all experience," said he, "is due to the fact that we stand aloof from each other and seek our own self-glorification. Here is a church working in a scrambling way, there is a mission struggling for a reputation for soul saving. In all the work there is a horrible element of self-advertising."

"Not only do we refuse to work in harmony with members of other Christian bodies, but when we labor for ourselves we wish to accomplish everything at once. We are not satisfied with ordinary gains—we want to per cent. in business and 20 per cent. in religious work. We travel as one who forgets the properties of horseflesh and attempts to ride a thousand miles on one horse, starting off at a gallop. The natural result is that a vast amount of Christian effort in New York amounts to as much as the froth of a pricked bubble."

When members of one family begin to find fault with each other, there are indications of disintegration at hand. When men plead for unity in religious, social or political affairs, it betrays the sensing of an underlying cause for disunity, as the unrest of a flock of sheep on the meadows portend the coming of a storm. Let Spiritualists benefit by the incident.

THE NEW UTTERANCE FROM ROME.

The wave which for more than a half-century has been passing over the popular mind and heart of Europe, intensifying a love for constitutional government, and republicanism as its best form, has fairly struck the Roman vatican with force. The object lesson of a century has been the United States of America. Not alone the eyes of European monarchists have been turned towards us, intent upon watching our experiment of "a government of the people, by the people and for the people," but the eyes and the hearts of the great masses, tired of the long era of domination and oppression. For centuries and amid all the changes in the political face of Europe; from Charlemagne, King of France and Emperor of Rome, in the ninth century, down to the present half-century, civil and ecclesiastical power has been lodged in the few, to the subjugation and oppression of the many.

Switzerland has been the only excep-

tion, its cantons federating in the fourteenth century, and maintaining personal liberty through wars of defense, until, by the treaty of 1648, it was acknowledged an independent state. Its people were Romanists, or Protestants, or Free-thinkers, without coercion, and have so remained.

But the Papal hand was laid upon the governments, the system of education, the popular liberties and the individual conscience for long centuries. During all these extended periods it was a mailed hand, used in the interests of monarchy and monarchical institutions. In all popular upheavals it has been the support and the inspiration of thrones and tyranny. It believed in propagandism through the agency of oppression, star-chambers, thumb-screws, the rack, the stake and the *auto da fe*. Wherever it lacked the civil power to apply these forces to the individual heretic, it sought the arm of government to aid it, and for this reason sustained concrete and despotic power in government as against the people. For fifteen centuries it has given no sign that it ever felt a heart-beat in sympathy with popular liberty. This, in brief, has been its history.

Behold now what our creedal brethren would call a miracle, but for their assertion that the age of miracles has passed! The iron face of Rome, set and fixed for these long centuries in favor and in support of tyranny, having a civil setting of monarchy as its shield, is suddenly turned away from monarchy, and towards the popular government of republicanism, or a government of the people.

Fresto! Change! The image of iron, brass, steel, which has for so many centuries crushed the intellects and the consciences of the European millions, which has defied thrones and inspired and upheld as well as defended kings, has suddenly turned to clay. And this clay image has, for once, really seen a man with his natural endowment of rights? The great change in the image has been wrought through an object lesson; to wit, the United States of America.

To save itself and its communicants, priest and property in this country, it had to surrender; to make an exception in our case. It has fought, with its old Jesuit weapons, both steadily and persistently, but it has failed. Protestants, Spiritualists and Free-thinkers will not surrender to the dictation of any foreign power, even though such power claims to wield purgatorial and sulphurous fires in the eternal beyond life. Those who have escaped from European tyranny and with their sons and daughters have tasted of our broad liberties of conscience and person, revolt against any further application of the yoke. Hence the change.

But our freedom has touched the spark in the breasts of Europe. The Pope has had an object lesson nearer Rome. Republican France, Catholic in profession, infidel in heart, hopeful in spirit and scientific in intellect, has shaken off monarchy again and again under whatever guise it assumed. This time France is educated up to the requirements of a republican form of government. Her liberties have come to stay. The rulers in the Roman vatican know it. Their own Italy has burst the bands and offered Pope Leo XIII., a nosegay which he has not relished. The aroma of liberty is too pronounced in it.

The old monarchical regime is dying and fast becoming powerless throughout Europe. The end is approaching. Papal power must die with it, or divorce itself from it. Boulanger's mad attempt to subvert and destroy the republican liberties of France by the restoration of monarchy, furnished the excuse. Pope Leo XIII. is seeking to lift the Roman Church out of the bosom of monarchy and to transfer it to the arms of democracy. Monarchy in Europe stands aghast at the magnitude and the suddenness of the movement.

It was not a direct pronouncement from the vatican. Romanism never moves openly and direct to its object. Cardinal Laviege, under secret instructions, voices the change in reply to a toast, at Algiers, across the Mediterranean. He is primate of Africa, with his red hat upon its episcopal nail in Algiers. The note he sounded was a vigorous and sweeping one. The mail

pouch and the audience chamber of Pope Leo were alike full of enquiries and protests. It was known that the Pope realized the situation as we have outlined it. His reply, when interrogated, was, "The Cardinal has done right. It was necessary to strike a great blow in order to get out of this condition of hesitancy and confusion."

Was it imagination, or did we hear an embodied groan from fifteen centuries of Popes, Cardinals and Prelates, over the downfall of a monarchical despotism in religion? and was it followed by an Amen! Hallelujah! from the hopeful of Europe who desire a universal democracy and a religion in harmony with it? At any rate every Spiritualist has a hearty Amen for this indication of the influence of the spirit world upon mundane affairs.

INERRANCY OF THE SCRIPTURES

Increased attendance mark the meetings of the Ministerial Associations of Cincinnati where various professors of Lane Seminary are discussing the topic of Biblical inspiration. Prof. Smith took a hand in the debate at a late meeting, and, to judge from his remarks, the church is beginning to doubt itself. The following synopsis of the same tells the story:

The speaker began with a somewhat discursive view of the Koran, for which inspiration of the first order is claimed by the followers of Mahomet. He showed how this was handed from hand to hand, and how finally the data were collected from their places of inscription on date leaves and white stones and the breasts of men, and other equally fanciful mediums of preservation, and collated into one volume. For the whole book, so put together, inspiration was claimed. It was deemed eternal in its original essence, as has been asserted by divers authorities, and perfection has been claimed for it.

With the remark that this is the kind of a Bible he should like to see, he turned to the question of inspiration, which he claimed naturally goes hand in hand with revelation. As to the former there are a variety of opinions. Ezra has been held to have been the author of the whole Hebrew Bible. From another source emanates the statement that when Moses went up into the mountain he found God making the ornamental points with which to adorn the Hebrew text. Yet another fanciful notion is that the vowel points which amplify the consonantal alphabet of the Hebrews were given to Adam in Paradise and then to Ezra. But it is definitely known that the vowel points were originated about the eighth century. Continuing, he adduced the fact that the Bible contains not a few trivial statements, and further went on to display the manner in which numberless meanings have been attached to the text. This was a complex process familiar to scholars. Full seventy meanings have been said to be deducible often from a single word. Moses held to forty-nine for each section. These, he asserted, tended to show where a high theory of revelation may lead men. He explained fully the theory of Philo of Alexandria, by whom it was written that each verse held a secondary or higher meaning. He illustrated this by numerous examples of an allegorical cast. In the early history of the Christian Church the tendency was for allegorizing. This was true of Clements, Origen, Ambrose and Augustine. The last named held that Kana and Jacob were types of the Jew and the Christian. Blind Isaac was a type of the Jewish people. The rod with which Moses smote the rock in the wilderness, was a type of the cross. He struck the rock twice. Two rods would make the form of the cross if placed at right angles. No apprehension of the problem was had before the Reformation. Hagar was alluded to as the handmaid of theology, and the parenthetical remark that she was not always obedient created a ripple of laughter, for the application was instantaneous to existing conditions.

Passing into the Reformation period Prof. Smith dwelt with force upon the opinions of Luther, Zwingle and Calvin and Melancthon. Luther has said that what proclaims Christ is Scripture; what proclaims not Christ is not Apostolic. Calvin has remarked that much of the Bible was written in a low and mean style. The speaker amplified the three cardinal and vital ideas underlying the teachings of the Reformers. They were sin, law and grace, and to these Melancthon held in his *Lost*. Of what concern is it to the sin-sick soul, seeking an atoning Savior whether the list of the dukes of Edom, as presented in the sixth chapter of Genesis is exact to the letter?

The Reformers, he would have it, had no interest in developing the inerrancy of the Scriptures. They were in other business, to put in homely phraseology, his finished conclusion. Sweeping on in his argument, replete with scholarly allusions and ripe with references for the earnest searcher after truth and light, the Professor sought once more his theme of inspiration under the light of the higher criticism, and showed how the writings of certain men have been included in the writings of others with whose style they can have no possible affiliation.

He illustrated the sharp distinction both as to style and situation in the first eight chapters of Zachariah. He touched upon Isaiah by a familiar example, and told how the order of Jeremiah, Ezekiel and Isaiah had been changed because the last mentioned was felt to be composite in character. He showed by rending the wide difference in tone as between the first chapter, with its scathing tone of denunciation for a godless race, and the fortieth, with its gentle tone of encouragement and divine

comfort. The last could only apply to the people in their captivity, and could by no means have been applicable to the people of Isaiah's time. He sought the Psalms and cited the thirty-ninth. As given both in the Hebrew and in the Septuagint, the language is manifestly that of another time.

As well try to fasten a poem of Burns upon Shakespeare, even had it been found enshrined in the works of the Bard of Avon. He held up Ecclesiastes and the books from Joshua to the Kings, inclusive. He presented the Second Book of Judges as a complication having two supplements and a preface. The variation in the story of David, one making him the beloved of Saul, who held him in esteem and made him his armor-bearer, the other accounting him a stripling coming fresh into the camp, and unknown to the King, he fully developed, and remarked that such variation tended to show the extreme difficulty of the idea of inerrancy. He held that a complete process of analysis, sifting of statements and serious cross-questioning of each and every assertion constitute the Higher Criticism, and that inerrancy is in the truth of the picture, and not in the statement itself. Again, he would have it that a process which will make all profitable is better than inerrancy.

At a subsequent meeting of the Ministerial Association for further consideration on the question involved in the discussion upon "Inspiration and the Higher Criticism," Rev. Dr. Lowe read a paper on "Authority of the Scriptures, as stated and defined by our Lord Jesus Christ," holding that the patriarchal chronology was in perfect harmony with the Pauline, and that "negative critics who attempt to demonstrate otherwise demand impossible miracles, even in conception and gestation." He also regretted that the higher criticism had the downward tendency of the philosophy of Paine, Voltaire and Ingersoll.

Prof. Craig of Lane Seminary thought Dr. Lowe had expressed nothing new, and had made an approximate blunder at the very outset of his remarks, and had made statements plainly showing his lack of acquaintance with the facts in the case.

The Rev. Mr. Dudley created a ripple of amusement by his attitude, and had a mild reproof for all concerned. He thought this is but a small difficulty, and he could not agree with Brother Lowe as to the down-grade business. He emphatically pronounced that things were on the up grade.

Rev. Dr. Eddenburn deprecated the tendency of the brethren to use sarcasm in place of good, substantial argument.

Rev. Mr. Francis said that there was, "The Mistakes of Moses," by Ingersoll, and now they were having "The Mistakes of Paul" by the Higher Critics.

In closing the meeting Rev. Dr. Walker, of College Hill, stated it as his opinion that the action of the association in taking up the present discussion had been a grave mistake from end to end, and expressed the hope that it might soon close, and, as a ministerial association, pass away forever.

Thus they stand, quibbling about the past which may be all or for the most part mythical, when the whole question, could be settled in short order by a little investigation into the proofs that are everywhere present in the now.

AND STILL THEY COME.

Rev. Charles A. Briggs, D. D., Professor of Biblical Theology of Union Theological Seminary, New York, will in all probability be tried for heresy. Charges of this character are to be preferred against him at once, and the General Assembly of the Presbyterian Church, which meets in annual session next month in Detroit, will be asked to act upon them. Dr. Briggs is amenable to the General Assembly only, as the seminary is situated in New York the New York Presbytery is morally responsible for the unsound teachings within its domain. The Presbytery must therefore take the preliminary steps in the matter.

Dr. Briggs was installed in his professorship on January 20, 1891, taking a most solemn oath that he believed in the Old and New Testaments to be the word of God, etc., but now he has bethought himself otherwise; and brushing aside the Westminster confession he declares, the Bible to be false. Says, "the Bible, the church and the reason must harmonize, but the greatest obstruction is the Bible."

Of course, good Presbyterians were amazed; the denominational papers bitterly assailed him and now he is to be tried for heresy—as was pictured in a spiritual drama, entitled "Mind and Matter," a number of years ago in *Light for Thinkers*.

Specialty Reported for The Better Way.

THE FORTY-THIRD ANNIVERSARY IN NEW YORK CITY.

The First Society of Spiritualists, of New York City, celebrated the forty-third anniversary of Modern Spiritualism at Adelphi Hall, on Sunday afternoon, the 29th of March, Henry J. Newton, president of the society, in the chair.

The exercises began with a violin and piano duo, excellently played by Prof. J. Jay Watson and his daughter, Miss Anna A. Watson.

Remarks by President Newton:

We have come together at this time to celebrate the forty-third anniversary of the advent of Modern Spiritualism. Many pleasant and many painful events have transpired since we met for a similar purpose a year ago. Three of the company who took part with us on this platform then, have passed to spirit life.

Mrs. Leah Fox Underhill, the oldest of the Fox sisters, through whom and by whose mediumship the first intelligent answers came to mortal questioning, talked to you from this platform with deep feeling and emotion. She has gone to the world of spirits and to her reward as an ever faithful and honest medium. Another who discoursed such delightful and soul-stirring music to you then, Mr. Carlos Florentine, has also gone. The other was the only and dearly beloved son of Prof. J. Jay Watson. He was one of the most wonderful musical prodigies which nature has ever produced.

Why is it that the angel of death is permitted to take from us our most cherished treasures? and it would seem most always discriminating in this way, and leaving the useless and burdensome, is a question difficult to answer. As the years dissolve into the past, one after the other, we can by contrasting them note the changes which take place in public sentiment towards Spiritualism and its teachings. Many events have occurred in the last year which justify the conclusion that there has been no time since its advent when Spiritualism has commanded such general attention and received the same degree of respect and consideration as the year now coming to an end. The progress of Spiritualism has no parallel in history. Without any organized effort or without a missionary, (with one single exception) it has spread over the entire globe. In every land, whether civilized, barbarous or savage, you will find Spiritualism flourishing and all in the short period of forty-three years. If such a thing had happened in regard to any of the so-called orthodox religions it would be hailed and heralded as miraculous.

Dr. Henry Slade was sent to Russia by the Theosophical Society of New York City at the request of some of the most distinguished Russians. This, so far as I know, is the only instance where a medium has been sent to a foreign country by an organized body.

The organization of a number of distinguished clergymen and others for a most careful and thorough investigation of the phenomena of Spiritualism within the last year is an event of more significance and importance than is usually attributed to it; and when we, as Spiritualists, are convinced that they or any one else is determined to investigate this subject and is thoroughly honest in this purpose, and proposes to conduct this work simply to eliminate error and come in possession of truth, they should be encouraged and assisted by every Spiritualist. This organization, to my mind, marks an important epoch. Heretofore, as a rule, the investigation of this subject by clergymen has been for the avowed purpose of proving it fraudulent or devilish. The Rev. Charles Beecher, I think, was the first of this class who was appointed to the work by the Congregational Association. He entered upon this work with no doubt in his mind that he would be able in a very short time to show either the fraud or the devil, or both, in it. Those of you who have read his report and have followed him since, know where his investigation landed him. It was a long way from where he expected.

I hope this promised investigation will not be unnecessarily delayed, as I fear most of the investigators united to this organization are novices in this business and do not fully realize the magnitude of the work on hand. Much could be said at the proper time of the qualifications and training necessary to fit one for such an undertaking. The procuring of willing and proper mediums is as a first step the most important. This, unfortunately, and perhaps unwittingly, the committee has rendered at the outset more than usually difficult, by the unwise and wholly unnecessary utterances in the note or notice which they issued to invite or induce others to join them. Phenomena through mediums is either mental or physical. To my mind the investigation of the physical is the most satisfactory, as many of the intricate problems involved in the study of mental science are avoided and conclusions arrived at with less of the hypothetical necessarily in them. To traverse the phenomena through all its phases is a long road. Different mediums of the same class individually present different phases of the same phenomena. One of the conspicuous faults of a majority of investigators starts with an inflated opinion of their ability and of their general knowledge of occult science. If our clerical friends in these

investigations adopt strictly scientific methods, has any one of them had the experience necessary to fit them for the work, will be the question which will first suggest itself. Have any of them when investigating the problem involved in the religion they preach come to an honest conviction of its truth by scientific research? It does not require a very old person to remember when the pulpit universally anathematized science. It may not be necessary to remind our new friends that science permits no jumping at conclusions—faith is ruled out at the very start.

When we have by experiment come in possession of a fact, such for instance as the moving of a ponderable body without veritable contact, the question arises, what is its significance? Such phenomena by response to questions demonstrates the existence of an invisible, individual intelligence. To determine its character, method and mode of existence, is the next question, and a much more difficult one. Hitherto, when questioned as to what it is the answer has been without exception that it is the spirit of a person who once lived as we live in a corporeal body. Is this testimony sufficient? From a scientific point of view I should say not, because we do not know that the answer is true, and we are reminded that mental science easily demonstrates the fact that where intelligence sufficient exists to enable its possessor to tell the truth the possessor necessarily has the capacity to falsify. Corroborating testimony becomes necessary, which the communicating intelligence may or may not be able to furnish.

In studying the phenomena in all its forms and phases from the first rap to full form materialization, I am of the opinion that the materialized form, if not absolutely necessary, is nearly so, and at any rate immensely simplifies the method by which we can, without scarcely a peradventure, determine the truth of the statement of any individual intelligence, or at least its human character.

Mrs. Gage then sang under control a lullaby and "The Last Rose of Summer," playing her own accompaniment. The feature of the celebration came next in Miss Maggie Gaule's platform tests. Speaking rapidly she gave at least half a hundred tests of her clairvoyant and clairaudient powers, describing the spirit friends of various persons in the audience, giving their names and repeating messages which in nearly every instance were promptly recognized. Before she resumed her seat a large part of the audience had been affected to tears. Especially beautiful messages were given from Mr. Carlos Florentine and a son of Prof. Watson, both eminent musicians who had taken part in the anniversary celebration in this hall last year, and since passed on to the beyond.

Remarks by Mrs. Williams.

Mrs. Williams next came forward and was greeted warmly. Before beginning her address, Mrs. Williams read the following important and encouraging message from the First National Society of Spiritualists at Washington.

"WASHINGTON, D. C., March 27, 1901.

"Henry J. Newton, Esq., President of the First Society of Spiritualists, Adelphi Hall, New York.

"Greeting! Moved by the desire that the forty-third anniversary of Modern Spiritualism may result in drawing all celebrating societies closer together in the bonds of love and harmony so charmingly taught by our glorious philosophy; realizing that a more intimate knowledge of each other as societies, our hopes, fears, aims and purposes, is desirable and almost imperative; and that our combined efforts to spiritualize the world may be rendered more potent for good; a constant correspondence with each other through the medium of some centrally located society seems to be demanded by the spiritual needs of the hour; therefore, we, as the First National Society of Spiritualists of Washington, D. C., duly incorporated under the laws of the District of Columbia, send you words of kindly greeting and encouragement, and cordially invite your correspondence and hearty co-operation; that we may the sooner become a national band of brothers and sisters, unitedly, harmoniously, powerfully working together in the glorious cause of progressive Spiritualism. Ever becoming wiser, more progressive, more spiritual, more potent, more broadly and perfectly unfolded, more harmonious, more practical and more lovingly united.

"Fraternally yours, N. C. EDSON, Pres."

In the course of a brilliant and effective speech, Mrs. Williams said:

The question is often asked what can Spiritualism do and what has it done? The answer seemed to be given by the audience to-day as I looked into the sea of upturned faces anxiously looking for messages from the loved ones who had passed away, through the mediumship of Miss Gaule. No such comfort and consolation could come to you but for Spiritualism. We realize also that the work of our friends in the spirit world is going on constantly in the quickening of men's sense of right and justice and charity. More than all else that Spiritualism has done and is doing is the constant proof it gives of the soul's immortality. You may know that there is no death, that your spirit lives after your body has passed away. Thanks to Spiritualism you are no longer feeding on the husks of a blind faith ground out by dogmatic religion. You celebrate not only the resurrection of one man, but of thousands and millions of men and women who have passed from this earth, but are helping you in spiritual ways.

In Spiritualism alone can every question of the human soul be answered. It is the guide post that points the way to God. This is some of the work that

Spiritualism is doing in the face of ridicule and denunciation and in the midst of bigoted antagonism because it is for the spirit and true. Despite all obstacles and opposition, Spiritualism is marching on for good and carrying with it all the leading minds of the world. Those who do not grasp the truth now will do so soon, for sooner or later through Spiritualism the minds of all men are bound to reach the truth.

We rejoice that that Spiritualism widens and broadens the human mind. For Spiritualism is as old as civilized man, and in ancient times because of its spirituality religion was purer than in the middle ages when the Christian church corrupted it.

Spiritualism is the inspiring and active spirit in man, not because of its power and majesty, but because it is right. I was very much gratified to hear our president speak as he did of the importance of physical phenomena. I well remember the time when such phenomena were regarded as gross and unintelligent and useless, or worse. The philosophy of Spiritualism was everything, the phenomena nothing. That would bring us into a sort of theosophic bubble and it is well we have got beyond it. Spiritualism is a system of facts, not theories; of truth, not dogmas. To get our facts we must begin at that round of the ladder of Spiritualism where undeniable physical phenomena are presented to us. We must commence at the physical and deduct from that the mental—the great philosophy that our inspired speakers can give you. We are living upon the philosophy deducted from scientific facts. It is a substantial thing to live by and a very good thing to die by. There is no death to be feared, no angry God, no malevolent satanic majesty trying forever to destroy you and never succeeding.

In regard to the Psychical Investigation Society, to which Mr. Newton referred, I can only say that it is not at all wonderful. The minds of men are turning in this direction—the pews are reaching up and demanding of the pulpits an answer to the great question of the ages. It is the business of the men in the pulpit to give an answer that will satisfy their congregations and to do so they must investigate. They must change their tactics, but Spiritualism goes right on. Facts are very stubborn things. We are only coming into the vestibule of the great temple of knowledge to which spiritual science is the key and that is prepared to come to us just as much and as quickly as we are prepared to receive it. As long as I have been a medium I have never had greater occasion to rejoice than at present when investigation is so prevalent. The time has come when mediums can choose with whom they will sit and not be obliged by fear to sit for any who choose to call on them.

The answer to the problem of life is not to be found in the churches—not in Materialism, but in Spiritualism. I do not recommend one phase of mediumship more than another; all have their uses. At the same time I say that every man, woman and child, especially every philosopher, every minister and every teacher should begin by realizing that he has a soul to save.

Spiritualism is nature's clearest lesson and highest thought. Prepare the way in your own home by sitting in a circle of your own family and friends. If you have no friends in the spirit land, remember that the world is full of angels—of ministering spirits—who will gladly come when they can to help and bless humanity.

Mrs. Williams' address was followed by the violin playing of Johnny McKeever a pretty little five year old tot, who rendered several popular airs with great smoothness and precision.

Remarks of Mr. J. Clegg Wright.

Mr. Wright spoke in his usual stirring style, saying among other things:

Man is the highest manifestation of organized intelligence in nature. We have no other manifestation in animal form that shows such capabilities in a musical way, for one thing, as has the young friend we have just listened to. A Lancashire poet once said:

"A man who—
Ne'er should die."

That is, a man who can fiddle well should never be doomed to die.

It seems extremely painful to contemplate the ending, the consummation of mental powers. It is a hurt to man's conception of reason itself.

Before this age there are two issues—the issue of Spiritualism on the one side and Materialism on the other. Theological systems are not in the race of ultimate civilization. The question of rival theologies and sects are no longer interesting in philosophy. The stage to which the mind of man has attained has forever set on one side the idea of a civilization built upon faith. When Bacon reorganized the scientific method in the sixteenth century it was practically the beginning of the death of the theological religions of the world.

Modern Spiritualism is the center of the conflict in this and coming ages, both as to its phenomena and its philosophy teaching the continuance after death of individual consciousness. No other question is so absorbing and so important in the realm of human thought. Forty-three years ago, Spiritualism in the form we see it to-day had no expression. It was in its birth throes.

In forty-three years Modern Spiritualism has achieved more than primitive Christianity achieved in 200 years. There are more Spiritualists in the world now than there were Christians at the end of the second century, though it was boasted by the early apologists that the marvelous spread of Christianity was a proof of its divine origin.

Spiritualism to-day is in its beginning. Chaos is the attack of destructive forces, but destructive forces are as much in the line of law as constructive forces. The rubbish left us and maintained among us has to be cleared away by Spiritualism before its highest truths can reach the mind of mankind. When we must have conflict before anything like homogeneity comes in our society we shall differ widely in our opinions. This is making for progress. Controversy sweeps out the chambers of ignorance. We are in a state of unformulated thought. Our aspirations are again hingeing on a growing knowledge of life. There never was a philosophy as comprehensive as our own. Notwithstanding the theologies have been gone into, there stands upon the face of the world to-day the greatest intellectual culture the world has ever seen.

This mark is not by any means the highest that will be made. There still stands in the way much that will hinder progress. The belief that the blood of Jesus Christ was spilled as an atonement is the greatest sin that has cursed humanity, the greatest error that has hindered the progress of the human spirit. Its influence has been as diabolical as has the fiction known as death. But the wise, intellectual man has buried that superstition called the devil and buried him at the North Pole face downward, and written on his back: "No resurrection." The devil can never live again. If he ever tries to come back from the North Pole the New York World will kill him by sending a reporter to interview him as soon as he appears. So much for one of the theological superstitions. Christianity blocks the way of progress. It clogs the development of the human mind. It dwarfs the highest capabilities of the human soul. It met the needs of the men who made it. When the boy grows up to manhood he needs bigger shoes and his pants will have to be made bigger. The trouble in this age is that the theological pants made a thousand years ago have been outgrown and do not fit. The inspirational, rational and inventive capacities of the human mind are brought into play.

While we want to destroy that which is useless, we want to preserve that which is good. In antiquity there existed a belief that the soul of man lived after the death of the body. This belief has been rung through many changes to mean the life of the intelligent power in the man after the death of the body. This made the religion of the world beautiful, made them assuage the grief of the human soul. It has made the hod carriers happy in the belief that some day he will have no more hods to carry; the oppressed to feel that some day he will have no more chains; the poor look forward to a happier land; poverty will no more destroy the beauty of the infantile face by the pinching of hunger. This belief, beautiful in itself, opened the door for the venomous priest to step in. "In another life there is a happier state if you will only sustain us in our churches here." "Your mansions are in heaven," but in England the monks built their abbeys in the richest and sweetest corners of the country. They acted on the old adage that "a bird in the hand is worth two in the bush."

They told the people, "obey your rulers and those set over you in authority, work when your master is not looking, be honest and pay your rent, or the devil will take you."

Spiritualism has come to give progress a practical turn, to lessen the wrongs of the poor and oppressed, to help a man to a higher and better unfoldment of his reason. It is laying the foundations on which the higher civilization must be built. That civilization must be built on this thought; that we are all immortal whether we are born in Sweden or in China, in Russia or in New York, we are called upon to recognize the possibility of a life after the death of the body. The richest object that can fill the mind is that all humanity must live and progress. It is a plan by which the small and the great, the rich and the poor, the wise and the simple will according to their organic state find place in the spiritual world. Man will carry it with him into the spiritual world. He will recall what he has been and what he has done on earth. The tablet of memory will be lighted by a more vivid consciousness. Those reared in the old theological tenets must be disappointed. We will not face the fearful pictures drawn in the grim imagination of Dante, Milton and John Bunyan. They were theological poets.

I read a variety of opinions on the novel of the future to-day. One says it will be ideal, another romantic, still another, realistic. Nature will be the dictator in literature as in art and in science and in life. The grim devices of the imagination will be abandoned. We stand with nature on the highest land.

So that in the development of Spiritualism during the last forty-three years we have great cause to rejoice. It is

sustained by phenomena of different kinds. Physical phenomena has been said to be the most useful because it is the most verifiable. It must be so, depending as it does on facts plainly perceived by the senses. In reasoning from this class of phenomena, the old metaphysical method must be laid aside. Because D. D. Home produces through his organism extraordinary physical phenomena, it does not follow that the next generation will believe in this phenomena on testimony. No man can persuade me by any amount of reasoning or testimony that Jesus of Nazareth rose from the dead. There is no exception to the law of nature; there is no place in the immensity of matter and mind where God can put in his finger tip.

Phenomena must be verifiable under the same conditions under which they were produced. The result of an experiment in chemistry is sure to follow the same where the formula and the conditions of a previous experiment are followed.

It is the same in the realms of mind. Whatever our faith, the working of the laws of nature are fixed and unchangeable as the unalterable constitution of the universe.

Error has its rights as well as truth. Both are conditions of the human mind in its attempts to reach progress.

Theology has drawn us down into the mire, but the study of nature has shown us that the law of progress is from the simple to the complex. The instruction of mankind in the different branches of knowledge will enable us to ascend higher and higher in the realms of the spiritual globe. Spirituality is the growth of the understanding, the development of the rational powers—and the reaching out of its capabilities allow us to see more of the powers of nature than we are accustomed to see.

There is within the medium the capacity of developing physical force that can stir the molecules of the brain. The power that can lift that table can stir the nerves and atoms that make the brain act. Concede the existence of an invisible intelligent force that will lift the table and you must concede a priori the existence of a force that will operate upon the nerves and mental system. Reason marks the way with unerring precision for proof that if an inorganic body can be moved readily, living bodies can be moved still more readily. Laws in the small are laws in the great. When the telescope is pointed to the milky-way, 2,000,000 stars will pass—2,000,000 worlds beside which the earth is but a speck of dust—will pass the eye in a few hours. From stage to stage, from sphere to sphere, from world to world, we may rise and immeasurable consciousness stands before us. We are moving upward and onward for a million years mingling with other consciousness higher at each stage of progress and rising higher and higher. And as we realize the tremendous unfoldment of eternal life, it will cause men on earth to love truth and do justice; will soften the hearts and broaden the natures of the rich. With a vivid sense of immortality there must come a higher, grander and nobler civilization than the world has yet dreamed of.

Mr. I. G. Withers followed in a flute solo that was enthusiastically received. He also recited interesting personal spiritualistic experiences, as did Prof. Watson, who also gave as violin solos Mozart's "Enchanted Flute" and Nordask's "Norwegian Romance."

The exercises closed with further platform tests by Miss Gaule, which aroused deep and general interest.

SPIRITUAL POLITICS.

To the Editor of The Better Way.

"It is a dull place to sit, I wished I dared to move."

"With the bright and the free, through philosophy's grove."

"Over the mountain of science how gladly I'd climb."

"And ennobled my soul with those visions sublime."

"But my family and my friends might take offense."

"So, I stifle my longings and sit on the fence."

—F. M. HOLLAND.

This quotation aptly defines the position of those who look to the musty past for inspiration. Only those who mentally live in the age of dirt roads and rail fences, can complacently sit on the fence of a corrupt political system, and clasp their hands in ecstasy as they watch the gyrations of their party statesmen (God save the mark) in their scramble for office and perquisites. Those who live in the age of railroads and barb-wire fences have dared to jump clear off the fence and survey the field of selfish "lovers of humanity," who think more of their "ism" or success of their party than they do of liberty, equality and fraternity, and refuse to investigate both sides of all questions presented for their consideration. They question the utility of societies which teach that certain recognized leaders, by virtue of their position and importance as representatives of time-honored institutions, have the right to dictate to them what they shall think and how they shall vote. They realize that neither of the fossilized parties ever did or ever will endorse any measure that will free the masses from the iniquities of class legislation, because the leaders of these systems are hungry and thirsting after the leeks and onions of popularity. It is a fact beyond controversy that all organiza-

tions, both sacred and profane, have failed to meet the demands of the age—hence there is urgent necessity for the inauguration of a society or system that will enunciate broader and higher principles than has been promulgated. An organization to lead the people out from bondage to preconceived opinions must be low and cringe and crawl before money power, as preceding societies have done. It must preach and practice resistance to class legislation. It must resist every usurpation of authority. "We may cry peace! peace! but there is no peace," for, from the dawn of civilization down to the present time, history does not record a single instance where an obnoxious law has been repealed, except by the persistent and continued resistance by the oppressed. Spiritualists here must deal with every subject tending to the bettering of earthly conditions. Yes, reformation is necessary and the question is, ought we not begin with ourselves? Then let us ask, "What fruits are we yielding as the result of our forty-three years growth?" We should be able to show to the world the superiority of our philosophy, the pre-eminence of intelligent and well-directed effort over blind adherence to time-worn customs.

The fact of spirit intercourse once proved, then Spiritualism urges as its grandest and highest aim, all men to harmonious conditions. It teaches the principles of brotherhood; second, a personal responsibility, and thus insures the strictest morality and religion. If our interest ends with the external manifestations of spirit, we have no clear view of the grand practical aims of our philosophy. The time has now come when all Spiritualists are called upon to fully consider the bearings and applications of the gospel they profess. The one and pressing need to-day among Spiritualists is unity of action—co-operation. I believe in organization of Spiritualists. I believe in a national organization—but I do not believe in a new meeting, having previously concerned "cut and dried" things to suit themselves and assuming to be a national organization and inviting all Spiritualists who can endorse their articles to join. But rather let agitation be by writer, lecture and editor, and eventually every place induced to send a proportionate number of delegates to a called convention with a view to such practical organization of the Spiritualists of the country, as to accrue beneficial results all over the land, spiritually, morally, socially and financially. We should remember that when such organization is effected that it is susceptible of improvement. We must not forget that the sleeping masses must be continually aroused to a realization of life's lessons and life's duties. Shall we live in the dead past or in the living present. If the former, then existing theories, dogmas, creeds and legislation are too perfect to be scrutinized, too sacred to be investigated. If in the latter, then we realize the necessity of a radical change in our social, religious and political systems. Thanks to this age of progress, the threat of "believe or be damned" of Madam Grundy is fast losing its unholy grasp upon the minds of a long suffering people. The dawn of a brighter day is now at hand. As the shackles of slavery drop from the mind, man at once feels that liberty, freedom and happiness, which are the natural conditions of his existence. Old dogmas, fashionable assumptions and damnable hypocrisies having passed away, all things become new, and the causes which combined to bind the minds of men—to lay heavy burdens upon them, and make them live to cast off these burdens lest they lose their popularity or good name in society is being dispelled from the minds of all thinking men.

JAS. W. ADAMS.

Tuberculosis.

The danger to mankind from tuberculous cattle in using their meat and milk appears to be very great. The microbe of consumption flourishes among herbivorous animals, and it is necessary to boil the milk or thoroughly cook the meat of tuberculous cattle to make it safe, but even these precautions are not always sufficient, and science has not yet revealed any safe antidote but the newly discovered pyoktanin which destroys all microbes and forbids the putrefaction of meat and decay of milk. The extermination of all tuberculous cattle is the only safe policy to protect mankind. The rigid inspection practiced by Jewish butchers, and now enforced by the German government is greatly needed in this country. A very large percentage of cattle are unfit for human food.

More money! Call it inflation, if you please. But this is what the people want and must have. Through all the west and south this is a foregone conclusion that has become well settled in the public mind, and there is no mistaking it. But the cry of "inflation," at this late day, will not do. It is sophistical, specious and unreliable, for all present purposes. Its day has passed and it will not score worth a cent.—National Nieuw.

EX-PREMIER GLADSTONE, who has investigated the spiritual phenomena, said: "I know of no rule which forbids a Christian to examine into the signs of preternatural agency in the system called Spiritualism."

MATERIALIZATION.

To the Editor of The Better Way.

Mrs. H. V. Ross, the materializing medium, now in Washington, D. C., in addition to her regular public seances has for several weeks been giving on Friday evenings a seance to a set circle of believers who have made their own terms for conditions.

The principle one of these was that the medium should not go into the cabinet or cage, but sit on a sofa in the back parlor, the portiers of the folding doors serving for curtains or screen. The only entrance into the back parlor all through a door opening from the hall, which was suffered to be locked and a large parlor organ placed against it. The windows of this room have closed shutters on the outside and open into the back yard and over the kitchen window area. The circle on Friday evenings sits in the front room—on other evenings occupies the back room—and no ingress or egress to and from it could be had without the knowledge of the sitters. It will be seen that this circle was carried on without test conditions, the excellent conditions were those proposed by the members of the circle in hope of getting the best possible manifestations, they believing that free from restraint of cabinet they would be more likely to occur. So far as the writer has been able to ascertain, there has been no dissatisfaction ever expressed or felt, and the manifestations have been of a very remarkable character. On the one occasion of my own attendance there were no less than sixty individual manifestations, the greater part of which were identified by persons present.

Outsiders have asked Mrs. Ross to give for their benefit a test seance. To which demand she has acceded. In the mean time, however, the committee of the outside not yet having set the time and terms of their investigation, Mrs. Ross thought it but courteous that she should tender the Friday evening circle a test seance. To this, as your correspondent, I was invited. There were also present two gentlemen, friends of members of the circle, who had never before been at any of Mrs. Ross's seances, and who were received at their friend's request. When the time for the seance arrived, the back room was lighted brilliantly, and those who chose to do so were invited to inspect it, and put such means of test upon it as they chose. The cabinet was carefully examined to see that there was no secret way by which the medium could come out. The closed shutters of the windows were opened and the outside inspected to see that entrance could not be had in that way. The persons inspecting, having satisfied themselves of this the shutters were fastened, the windows closed and the shades drawn down. The door into the hall had been previously locked and fastened with screws. The committee placed additional postage stamps over the cracks between door and frame from board to board. The medium entered the cage, and at Mrs. Ross's request your correspondent locked it, and gave the key to one of the strangers present, who is a high grade clerk in one of the departments, and a man of undoubted integrity. If the conditions of test were not as stringent as some of the "outsiders" might like, it was not the fault of Mr. and Mrs. Ross, but of the circle, for they left the matter entirely in the hands of the company, and made no effort to interfere or even to see what was done to the windows and doors, except that Mrs. Ross glanced at the stamps on the door and made some humorous remark.

The manifestations commenced within two minutes of the turning down of the lights. The room was all the time sufficiently lighted by the seance lamp to see every movement of Mr. Ross or of the circle. There were repeatedly four presences at a time at the curtain and on several occasions three on the floor together. There were perhaps fifty or more distinct individualities. Men, women, boys and little children, most of whom were recognized by friends. I simply state the facts as I saw them, a thing which I have always endeavored to do.

Written for The Better Way.

THE WHITE ROSE.

"Behold of what delusive worth.
The bubbles we pursue on earth.
The shapes we chase
Amid a world of treachery:
They vanish ere death shuts the eye
And leaves no trace."
—Longfellow.

In the investigation of Spiritualism the mind is often thrown into ecstatic wonder with the exquisite beauty of the phenomena presented, and the mind ever so adverse to a belief in spirit presence, yet, when we behold the loveliness and beauty, the exquisite delicacy with which these phenomena are presented, our mind must indeed be low in its thoughts and groveling in its aspirations, if we attribute the phenomena to any other than angelic presence. To be sure, phenomena are often produced by devilish or earth-bound spirits. Yet these can be detected by their coarseness and vulgarity. The writer had a lovely experience not long since which language of mere words can give but only a very meagre description, so exquisitely beautiful in all its details of production that our soul was lifted up to holier aspirations, for we felt that we were truly in the presence of God's holy angels.

Previous to attending a slate-writing

seance at the residence of Mrs. L., my favorite medium, I provided myself with a very delicate white rose, which I had placed in a small paper-box, and the cover securely fastened with a very strong string. The box was then wrapped in paper and again tied up with string. On my arrival at Mrs. L.'s we placed the small table in the center of the room, and, as usual, Mrs. L. seated herself on one side of the table, and I took my seat on the opposite side. I placed the small box containing the rose under the table, out of reach of either of us, while sitting in our chairs.

As usual, I received many kind and affectionate messages, written on the slate by my spirit wife and children. During the writing of one of these messages we heard a rustling of paper under the table, and almost instantly the box which had contained the rose was tossed from under the table and landed on one side of the room; at the same time I was gently touched on the knee. Looking in that direction my eyes beheld a most beautiful sight. A small, white delicate, semi-transparent hand was protruding from under the table, holding with its beautifully tapering fingers the white rose. Oh! the exquisite beauty of that hand, exposed to my intense gaze in the brightness of a noontide sun. This angel hand, holding the white rose aloft, slowly raised itself to the top of the table in order that Mrs. L. could see it. As the hand raised a beautifully molded arm came in view, bare to just beyond the elbow.

I requested Mrs. L. to raise up and view the heavenly picture. She rose from her seat, and resting both hands on the table, leaned over and saw the same exquisite scene as I saw it. The spirit (for such it was) signified for me to inhale the perfume of the rose, which I did, and leaning my face in close proximity, my cheek was gently touched by the spirit fingers. The sensation imparted by that touch was and is indescribable, producing such holy awe and reverence language cannot express. The hand finally withdrew under the table; as we lost sight of it and the flower we heard a peculiar sound, as of wind coming through a crevice. As we raised our heads to ascertain from whence the noise proceeded, we beheld a still more wonderful sight than the previous one, and so startling and astounding, our senses could scarcely realize the beautiful fact. But there was the demonstration palpably before us. For, elevated about four feet from the floor, we beheld the same beautiful angel hand and arm with the rose, held as at first, floating slowly across the room, and as it reached the wall disappeared therein, to all appearances.

Surely this was evidence of spirit presence and power. Both Mrs. L. and I had our perfect senses, we both saw the same thing, the same heavenly picture; the sun was shining bright in the windows of the room, and it is not probable that her eyes and mine could see identically the same thing, and therefore there could not have been an optical delusion, and it was a fact beyond any cavil or argument. On our opening the double slate we found written thereon in firm, bold handwriting the following:

Dear Papa: I opened the box and gave the flower to sister, while mamma was writing. It was Blanche's hand you saw holding the rose you brought for us, and it was her hand you saw carrying the flower away. We have spiritualized the rose and will take it home with us and place it with the others you have been so kind to present to us. We will all shake hands with you before leaving, and thanking you lovingly for the beautiful rose, I kiss you good-bye. Your spirit son.

Near the close of the seance I felt a gentle touch on my knee, and, looking, I saw a hand extended from beneath the shawl covering the table, from its size and shape I knew to be that of my spirit son. I at once placed my hand near, when it was instantly grasped and so tightly squeezed as to make my fingers ache, thus showing the power of the spirit. When it was withdrawn the same delicately-shaped hand which had held the rose appeared. When I placed my hand in close proximity the spirit hand extended its little finger, and in a very peculiar manner hooked on to my little finger, and in like manner took hold of each finger of my hand, until all were taken hold of, when my whole hand was grasped in a very gentle and extremely modest way, and so gently shaken as to exceed description. Another hand appeared, which, from its well known shape, I knew to be that of my spirit wife, and taking my hand in hers, she lovingly caressed it for several moments, and suddenly disappeared, much to my surprise. Instantly we heard the small pencil scratching on the slate, and very soon we were favored with the following epistle:

Dear Husband: We must now close this seance, which has been so delightfully pleasant to all of us on this side, and I know it has been equally so to you. You have truthfully felt that you have been surrounded by your spirit family; you know that we are ever near you, always within call, ever ready to aid and assist you in all your good works, and administering to your happiness while in your earthly life. Let your aspirations ever be upward seeking the true knowledge of God and his works. Let your earthly footsteps be such that your fellow-mortals can follow you in the true light which leads to heaven and to our God. Hide not the light you receive from on high, but place it and shed it that all men may see it and know God—His angels and their eternal dwelling-place. This is part of the work allotted to you, and I know that you will see that it is well done. No truer work can you perform while on earth than to lead men to seek God's truth.

As now revealed, the world has never before seen the truth reflected from the heavens as now, never has the light from God's Holy Temple been shed so brilliantly and illumined the minds of men as now. The light of God's truth is pressing into the understanding of mankind, and truly the saying of Jesus is being fulfilled that "at that day the Son of Man shall appear in the clouds of heaven in great glory." The meaning of this is simply that by the "Son of Man" is signified the truths of God shall be seen and revealed to men whose minds have been obscured by the clouds of false and superstitious teachings, but "Now is come the salvation of our God, and all flesh shall see it together." Push on your good work, my husband. Attack falsehood wherever found, for you will be fully assisted by the powers in the spirit world. I will again present my hand, and for this time bid you adieu. Your spirit wife.

As soon as I finished reading the above the familiar hand appeared, and, resting itself in the palm of my hand, I slowly and reverentially raised it to my lips and imprinted a kiss, as she had given me permission to do so. As my lips touched that spirit hand it vanished from my sight, and thus ended a most remarkable seance.

HYPNOTISM AND SPIRITUALISM.

I would like to have a few words to say as to that hypnotic influence that produces the trance condition wherein the mind is brought wholly or partly under the control of another, so that thought transference is made easy and practicable.

When the subject is partly hypnotized the dominant thought only is transferred, which must be clothed in the subject's own language; but when the operator succeeds in producing the perfect hypnotic trance he can use the brain and organism of the subject as he would his own.

This is a fact that has been and is continually being demonstrated by that phenomena of Spiritualism called inspirational lectures, or extempore discourses. Hundreds of speakers occupying the Spiritualistic rostrum all over the country, every Sunday handle the most profound and scientific subjects in a masterly manner without even knowing what they are to consider until the subject is passed in from their audience as they stand waiting before it.

I shall confine myself to the above phenomena entirely, wherein we find hypnotism pure and simple.

That the phenomena formerly called mesmerism, now hypnotism, does actually occur, needs at this time no proof of demonstration. Science has recognized and settled that question in all cases where the operator is known and can be seen. But when the illiterate and uncultured person is hypnotized by some unseen personality, some invisible intelligence, and made to discourse upon subjects far beyond his knowledge or comprehension, science is silent. Not only is science very slow to recognize the phenomenon itself, but prefers to disbelieve in it or ignore it as the easiest way of getting rid of the power that must have an invisible source some where from which proceeds such marvellous results.

The result in both instances being the same, whether we see the operator or not, is it not logical to conclude that both proceed from the same cause?

Does it make the experiment any less interesting because in the one instance the operator is in the next room or entirely hidden from view?

It is declared by some that in the case of the partial trance the subject is auto-hypnotized. Does that make any difference? So long as the brain or mind is made passive and receptive to another's thoughts, does it make any difference with the fact and its results whether the subject is hypnotized by himself or another person?

The questionable point is not the condition that the hypnotic influence produces, but it is the use to which the hypnotic condition is put, which in this instance is thought transference.

If the thoughts and knowledge transmitted by means of hypnotism were always something either known to the subject, or some person or persons present, then might we reasonably rule out the theory that the source was with incarnated spirits; but if there can be found one single instance where thoughts or knowledge were transmitted that were known only to some disembodied spirit, that one case would establish the possibility of spirit return.

If it is proven to be possible then it is governed by law, which may be studied and understood. And thus may be conferred upon every one that desires it, the privilege of continued communion with friends after they have passed through the portal of death.

As an illustration of the foregoing I have one case, which although not a personal experience, I have on good authority. A man died leaving property. A will was known to have been made, yet it could not be found. The estate was being settled according to law, but not in accordance with the will. Intelligence was transmitted through a hypnotized subject that the will was in a secret drawer in a certain desk, with the direction for finding the drawer with its hidden spring. A search was made, the drawer with its secret spring was found, the will brought to light and the estate was afterwards settled according to its dictation.

To illustrate the fact of thought transference, through hypnotism, from in-

visible sources, I would call attention to children who have shown wonderful talents both in language, art and music. We have many instances of child mediumship to prove this. The musical genius, Blind Tom, who was so universally known, is also an example.

As an illustration of the efficacy of hypnotism in this connection I would call attention to the case of Mrs. M. M. Wood, late of Worcester, Mass. Although uneducated and able to comprehend and express only common thought in her normal condition, when in perfect hypnotic trance she would discourse the most profound subjects and quote authors of whom she never heard to substantiate her theories.

And now, let me say, thought transference by means of hypnotism is universal. Every one transmits through it to others; every one through it receives thoughts which he calls impressions. Every student, be he clergyman, author or poet, avails himself, of the privilege by using the direct means of reaching thoughts from the unseen personalities or intelligences. When he goes into his study and sits down alone, through auto-hypnotism he puts himself in a receptive condition. Thus he unconsciously connects his mind with others' minds that are in sympathy with himself and the subject he is considering. The thoughts are transmitted appropriate and beautiful, and often they are as new to him as they will be to his hearers and readers.

To all of the foregoing phenomena hypnotism offers a reasonable solution, but there is something yet unsolved.

What is thought?

How is it created?

What is the power that produces the hypnotic condition, that makes thought transference possible?

Does that power cease with death of the body? Does death end all?

We who hope for immortality, are anxiously awaiting the decision of the New Psychical Society, which has agreed to "decide this matter once for all."—Boston Globe.

SPOOKS IN A JERSEY TOWN.

Spooks, ghosts and other supernatural visitors have heretofore had no terrors for the residents of Ewing, a small village in New Jersey, just across the Delaware river from Maryland, Pa., on the Bound Brook division of the Reading Railroad. But the strange and uncanny influences exerted by an unseen spirit over the destinies of the family of Frank Croasdale, a well-to-do and intelligent farmer of Ewing, have filled the minds of the quiet people with superstitions and created a profound sensation in the country around.

For five months the Croasdale family have been afflicted by the unseen presence, which has performed some of the "strangest freaks known to ghostdom." Mrs. Croasdale and her 12-year-old daughter Emma have been the principal victims, and on one occasion the aged mother of Mrs. Croasdale was painfully injured by the invisible power. For some reason best known to the ghost, Mr. Croasdale has been exempt from its power, but he is living in the expectation of being called on any day. The usual knockings and ringing of bells are observed, but the remarkable feature of the mystery is that there is not a window pane in all the house—which is a big frame structure—which is not cracked, while those of the kitchen are completely wrecked.

A few days ago Mrs. Croasdale, who is distantly related to the late Isaiah V. Williamson, of Philadelphia, was alone in the house, and hearing a knock on the wall, asked, "Who's there?" Her query caused a voice to exclaim, "If you don't leave this house by twelve o'clock you will be killed."

Mrs. Croasdale, very much frightened, went to her mother, Mrs. Jesse Harper, of Fallington, and told her of the strange visitation, prevailing upon her to return home with her. Mrs. Harper accompanied her daughter, and while alone in one of the rooms, felt a tug at her hair. As she turned the tug was repeated—this time with a stronger hand and with power enough to almost throw her off her feet. At the same instant a heavy book which was lying on the table was flung forcibly at her head, striking near the temple and making an ugly wound. Mrs. Harper says that she saw no signs of a living presence in the room or heard no sound. She was badly frightened.

W. C. Frey and John Lanning, two young men of Yardley, visited the Croasdale household on Saturday last, and say the household are mystified. One of the strangest freaks of the spook was the ringing of the big bell which hangs on the tree near the house. This bell calls the family and help to dinner, and about a week ago, while all were seated at the table, the bell pealed forth. During the excitement that followed, Mr. Croasdale went out and muffled the bell, fixing it so that it was impossible for any human being to make it sound. Hardly had the meal been resumed when the bell again rang loud as ever, despite the fact that the muffer was thick and securely wrapped.

These are but a few of the strange visitations of which the Croasdales have been victims. They are Quakers, and of all others have no belief in ghosts. Being also highly intelligent, what they say is credited by the people in the vicinity, but the ghost goes right on in his own erratic way.—Evening Call.

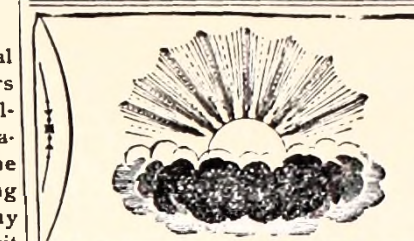


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SOME ETHICAL QUESTIONS.

SIDNEY DEAN.

The ignorance of man is doubtless largely responsible for his conservatism of faith in creed and dogma. Can we not also affirm that it is also responsible for the constant return of the mind and heart of the race to old theories, systems and speculations which died out of all authority and place because of their apparent absurdities and contradictions; slept for some centuries, to be revived by speculative faith, and then, under a brighter, intellectual sky, found fresh arguments to meet the old difficulties and a renewed lease of life?

Mormonism, so-called, under its new, nineteenth century, baptismal name, is as old as the oldest known patriarchal system of socialism. It flourished during the acme of the glory of ancient Judaism, and was participated in by the individuals and people said to be most favored of God, from Abraham to Solomon, and found concurrent history in contiguous peoples. Having run its race, it died out of society as a system of lust, family injustice, social weakness and marital disturbance, as well as the prolific cause of sorrow, agony and shame, and the whole brood of vipers which sting and poison the domestic life.

Face to face with that old record to-day, the Christian discipleship, including its teachers, accept the truer and better teaching of monogamy, or the one husband for the one wife, and the one wife for the one husband, as the true earth condition. Still, they adhere to the old record, as authoritative because inspired, which teaches that the social life of the "chosen people" was polygamous, from Lauech, the eighth in regular descent from Cain, through Abraham, who lived in polygamous relations with Sarah and Hagar, down to the great temple-building King Solomon, whose social life was a disgrace to the then standards of civilization, if the record is correct.

It hardly seems reasonable and consistent that these lustful violators of a pure law of the sexes, as now acknowledged, would have received the special favors alleged in the record to have been conferred upon them.

But however this may have been, the system of polygamy was expelled by the rules and the social code taught by the Nazarene, though it retained its hold and force in Mohammedanism, a system of religion and ethics largely founded upon the Old Testament history and teachings. The pernicious effects of the system have been and are apparent in the effete condition of the Turkish people and government, which have, for centuries, lagged behind in the march of other European and Asiatic nationalities, and has remained a standing menace to the peace of both geographical divisions. It awaits its *coup de grace*, which will be administered in due time.

As if to show the vitality which still shined in anything said to be historically dead and outgrown, this same Old Testament, patriarchal and Jewish system of polygamy, with its free licensed lust under the name of concubinage, found a sudden resurrection in the very mid-day, the high-noon, of the nineteenth century, and in the latest born and most stalwart of progressive nations, this free republic of ours.

It took a new name, "Mormonism," from the so-called "Book of Mormon," written upon gold plates or leaves, and buried in the soil of the Pennsylvania hills. It has all the earmarks of the old record, even its "Thus saith the Lord," for its commander. It provides for "prophets," inspired by the infinite spirit and head of the church, to give forth new revelations or teachings, and substitutes "sealing" for concubinage. But for the vigorous condemnation of an advanced civilization, finding expression through the strong arm of the civil law, this moral muddle and blight of lust and

shame, as a system, would mingle and seek to fraternize and worship the God of the Jew and the Christian in every city, town and village of the land. No; they do not accept the teachings of the Nazarene, whatever may be their professions. They believe in Moses, David and Solomon, and the social laws and semi-civilization of those periods.

Are the Mormons honest in their belief or faith? Candor compels the admission that most of them are, especially the rank and file. The ignorant and undeveloped condition of its discipleship is apparent by a casual observation of the classes of persons brought to our shores from the lower classes of European nations, led by the unctuous and sleek apostles of that faith who, acting as missionaries, bring their detachments of feminine humanity to the "sealing" which shall insure them a heaven of immortal bliss hereafter, through the leprous valley of human lust.

Do any of these disciples of an old, fossilized and barbarous condition of the world's mentality and moral obliqueness disclose the touch of the higher forces which have elevated, and are now elevating, the race mentally, morally and physically? Does the system and its following produce statesmen, scholars, scientists, philosophers, or any class but bigoted creeds, rising into the stubbornness and courage of martyrdom for their faith? Not one. Can this sect show a single example of a genius, leading his generation in any department of the world's culture and activities? Not one. Joseph Smith and Brigham Young, the two ablest and brainiest men of their fold, were not a product of their system, but were the resurrectionists of the dead system, not the resurrected. Their genius and power were stamped upon them by a higher civilization than polygamy creates.

Legally, their system is dead in this country, and is slowly dying under the advancing light of the century in both Europe and Asia. A United States court and prison have quickened the "spirit of prophecy" among the apostolic leaders of that sensual religious cult, and the prophets, with authority, have announced "a new revelation," in which polygamy, as a system, is declared to be contrary to the teachings of the church.

If, as a system, it was ever divine, having its proper place in the structure of human society, it is divine now. If it was right as a part of the patriarchal, or Jewish theocratic system, religious or social, it is not morally and socially wrong now. The laws of the universe are not playing fast and loose; are not the convenient make-shifts of an infinite ruler intent upon adjusting the moral and physical machinery which he directs to meet either the ignorance or the warped wills of his subjects.

If polygamy was the order of law for the race, then its practice, and the results of that practice, would have found natural outflow and harmonious adjustment in the highest evolutionary development of successive generations, and thus have set the seal of the authority of nature and nature's God upon them.

As a system, past or present, it is a vice, a wrong, a lie. A pure governing being, all-wise and ever just, never approved, apologized for, defended, or had homed words of absolution for a course of human conduct in such direct antagonism to plainly observed and established laws. It does violence to enlightened reason to suppose such a being could voice such palpable opposition to his own nature and laws. If the "prophet" so speaks, even with a "Thus saith the Lord" upon his lips, we do not, cannot, believe him or his message.

Even the Book does not add to the evidence, for no possible amount of evidence adduced can change the nature of a falsehood so as to create by it a living truth. Evidence may be manufactured, suborned, bought by greed or lust, or even pity, to make the wrong appear the right at the bar of the human mind, but it never changes the fact. The Christian intelligence which to-day crowns First Cause as a personality, presiding over the universe of matter and mind, fixes in its own mind and heart the eternal status and character of that being. Its language is "Yesterday, to-day, forever the same." Moral laws, as applied to the subject, run parallel with the conscious existence of the subject. If the old and the new prophets also—speak by authority, and by the inspiration of the Eternal Spirit First Cause, as they claimed, and now claim to do, then either the prophets falsify, or there must be a change in the conception of the Eternal Character. It is Dan, or Moloch, or Remphan, or some spirit deity, who furnishes inspiration for such prophecies, and stimulates in spirit realms the All Father Spirit.

Does my good Christian brother, who reads in awe-struck tones the words of Solomon, the much-wedded but not married to his hundreds of concubines, or the psalms of David, does he measure the significance and application of this illustrated argument? Is not the spirit in man higher than the Book and of greater importance and authority? Could not all of us take a practical lesson from our friends, the Quakers, sit in self-communion and wait for the voices of the spirit within us, which inspire prophecy as they voice the lessons of harmony, purity, truth and law?

And may there not be a suggestion, an incidental suggestion, of the necessity of

close thinking upon this subject, to some of our enthusiastic Spiritualists who seem ready to accept a theory because it is old or plausible? It is possible that one or two old theories or philosophies now struggling into the light of acknowledgment under new baptismal names, yet possessing the old characteristics, may be referred to in a subsequent article.

We should remember that speculation is one thing, fact is of another and different plane. Standing securely upon the fact, we can proceed to the examination of the law of the fact which, upon satisfactorily establishing, we can rest. This is pre-eminently an age of facts and reasonings. The age of credulity, of myths and superstitions is passing away.

M. J. SAVAGE ON SPIRITUALISM.

At the Unity church Sunday evening Rev. Minot J. Savage, of Boston, continued his lecture of the previous Sunday on the subject of "Immortality and Modern Thought," which it will be remembered pertained to the phenomena of Modern Spiritualism, and related some of his personal experiences in a most graphic and interesting manner. It was in many respects a notable and very remarkable statement of personal experiences with the phenomena attributed to Spiritualism, and the standing of the speaker, who is one of the leading Unitarian clergymen of to-day, lent additional weight and interest to his statements. It was a picture outlined on the background that he drew the Sunday before.

Long before the time announced for the opening the church was filled. Extra seats were provided, and many sat on the edge of the speaker's platform, while others stood up in the aisles. A great many were turned away, not even being successful in their attempts to just peep in. The entrances were blocked all the evening. It is seldom that a speaker creates the interest that Rev. Mr. Savage has in this city, and it was a matter of regret that the church was not larger.

There is nothing in science, said Rev. Mr. Savage, to prove that there is life beyond death. Stronger evidence than that which we have must be brought out to prove that there is life beyond death to scientists, who call themselves agnostics and say they don't know. I don't know of any direction for the solution of the question except in psychic research and investigation.

Some people give up investigation and oppose a thing simply because it upsets their theories and solutions to problems. What does science know about the possibility of certain things? How much of the world do you and I ever see? The tiniest fraction; and it is so with what we hear. Scientists have nothing to say against the possibility of certain things, and when they attempt to find a man's soul what instruments have they to do it with? Old physicians declared against a man having a soul because they failed to find it with the scalpel. Can you see a telegraphic message as it is being transmitted over the wire?

The first known force that ruled the earth was muscle; then cunning, then intellect, and then brain came to the front, and mind became mightier than muscle. To-day, the moral idea is mightier than either brain or muscle. No nation on earth dares to declare war unless it be a just one, as the moral idea is the mightiest power on earth. All this evolutionized, and the next step would seem to be spirit power and the proof that man is a spiritual being. If there be an unseen spirit power it would be no miracle that a book should be moved to another part of the room by an invisible force.

Swedenborg was a seer, and Swedenborgianism is to-day but a sort of aristocratic Spiritualism. Swedenborg was in Paris, and he described a big conflagration that was progressing in Stockholm so minutely as to convince all that he had psychic power. John Wesley had strange experiences of what to-day would be called Spiritualism. Rev. Jos. Cook says he has no doubt of certain spiritualistic manifestations, but he refers them to the devil—a convenient scapegoat on whom to shoulder unbelief. My psychic investigation helps me to believe that people who tell about strange manifestations are not all liars, and I don't like to believe them all fools. There is at least a germ of truth in Spiritualism.

This I am compelled to believe. People jeer and ask questions, "Why this and why that?" I don't know, but I can ask parallel ones, such as if electricity will run over a wire why not over a board fence? We don't know. We only know that it will not. We have certain laws regarding the power of electricity and are complying with them. We are trying to find out more to comply with. It is just so with Spiritualism. There are three questions that people ask: "What, How and Why." In regard to the latter form of questioning it may be said that since the foundation of the world not three "why's" have been answered.

Now, as to my personal experiences with Spiritualism and its phenomena. I wouldn't advise every one to go at once and investigate it. Some people think they can enter a seance and in five minutes converse with any spirit they may desire. If they can't they say they will not believe in it. If there are spirits they have wills, and can't be ordered around and beckoned to appear at five minutes' notice.

I will go a little outside of Spiritualism at first and take up hypnotism and other things that throw light on man and nature. Not every one can be hypnotized, but there is no shamming when once in a hypnotic sleep. I have seen a young student placed in this condition and then addressed by the hypnotizer in my study and told that he could hear nothing save his own voice and the ticking of the clock. In an instant it was so, and although I blew a blast on a whistle sufficient to deafen a man directly into his ear he didn't twitch a muscle. Needles were stuck in his hands, and while he felt it on the right side he did not on the left, which side had been paralyzed. Persons have tried to hypnotize me, but have failed.

Persons in this state are frequently clairvoyant. I see signs on every street corner of clairvoyants, but whether they represent truth or fraud I don't know, as I never tested them. I have tested others, though, among them a young woman in New York who is bedridden and blind as the result of an accident, which seems to have increased and strengthened her mental faculties to a wondrous extent. She can see people coming to her when they are blocks away, and can reproduce the contents of sealed letters exactly. Then there is telepathy, by which thoughts or impressions are conveyed great distances. Wonderful instances of this power may be cited. These things don't prove Spiritualism, but they show the marvelous nature of our minds to transcend human experience and accomplish things by other than the ordinary methods.

Now, as to the manifestations of Spiritualism proper I have no question as to the reality of the physical power, such as rapping and table moving, however it can be explained. I have tested the rapping thoroughly and with satisfactory results, obtaining intelligent answers to questions. People sometimes say that the rapping is attributable to the snapping of toe joints. Very well, but how did the toe joints get the intelligence to answer satisfactorily the questions of the investigators? A Harvard gentleman who with me is interested in these investigations, and who I believe half a Spiritualist now, said to me recently: "Suppose you and I get to become Spiritualists, what will the world say?" I replied, "Only a couple more cranks."

I used to listen to such things as I am now about to tell you and wonder what asylum the narrator escaped from. A few years ago in my study, in broad daylight, a medium held an accordion keys downward and it was immediately played by an invisible power, sending out the sweetest of music. I asked if it wouldn't play for me, and the medium said I might try. I took it in my hands and it was immediately seized by an invisible power and I had a wrestling match to keep it. I held it only by putting my muscles to a severe test. I could tell more of this power did time permit. There is an intelligent besides an invisible physical power in Spiritualism, and while in the larger number of cases the medium did not tell me things I did not know I have hundreds of times been told things that I knew the medium did not know. It is a well known fact that of two musical instruments tuned to exactly the same key, if one is struck the other will respond. This is due to sympathetic vibration, and some hold to the idea that this spiritualistic intelligence can be accounted for in the same manner by a sort of sympathetic vibration of thought in the mind. If I had only been told what I knew I would not have been satisfied, and this is what staggers me. I got even more than I knew or than I knew the medium might know. By a personal friend possessing psychic power I have been told things that neither of us knew—things that were not in the minds of either of us. Some of these things are too personal to be told, and to tell them would seem like laying out one's heart before the public.

Now my question is as to what I am to do with these facts. If anyone on the strength and basis of what I have said chooses to call me a Spiritualist, they are at liberty to do so. I can stand epiphetas. I have kept back no private opinions, as I have none. There is no hurry about settling this matter, as truth will keep. The facts I have will keep as a working hypothesis on the subject until I get more. At present I rest here, and hope that as the result of long investigation I shall be able to eliminate all the fraud, misconception and delusion out of Spiritualism, and find truth and see light through the grave into a country where there is no darkness at all.—Brockton (Mass.) Enterprise.

Written for The Better Way.

THOS. K. BEECHER AND OTHER CLERGYMEN IN ELMIRA, N. Y.

LYMAN C. BROWN.

Thomas K. Beecher has the largest and finest church in Elmira, and he is doubtless the most original and progressive clergyman in the city. It is understood among Spiritualists that he is a believer in the facts and, in a conservative sense, in the philosophy of Modern Spiritualism. He is a talented and useful clergyman, which is more than can be said of many who don the cloth. He has done more for Elmira, I think, than any or all other clergymen, and the citizens appreciate it and respect and revere him. Many of his church members are

known to be Spiritualists, and probably more than one-half of his congregation is made up of Spiritualists. Many of his sermons are so full of the progressive philosophy that any spiritual audience would accept them with enthusiasm. But occasionally he sandwiches in a regular old worn-out theological corpse, hissing with the poison fire of malevolent wrath and mythological threatenings and fury. These exceptional lapses may be due to physical and psychic moods in which the impress of medieval horrors prevails over the mental chaos. They may be induced by pressure from his environments, which at certain times converge with accumulated force and intensity on the weak points in his mentality, and, for a time, direct the current of thought and feeling against his normal reason and better instincts. Perhaps some official demands from ancient relics in his church exercise a temporal authority which is easier overcome by an hour's compliance in a retrograde sermon, than by an open conflict and unyielding progress on the great line of his life march. All these and other causes may combine to generate an occasional sermon that discredits the genius and generosity of this inspired and exceptionally good man. We seldom hear of much trouble in his church. Evil gossip seems at a discount there. But Elmira is not exempt from a fair share of church conflict and irritant gossip. Episcopals have been, and I think still are, in trouble, that shakes up the even tenor of the golden rule and savors of the vanity and weakness of the unconverted. A sharp Methodist has, I am told, exposed his ignorance and ventilated his weakness in a vulgar attack upon Spiritualism and Spiritualists, and driven some from his church by such crude folly. But I think he means well, and perhaps believes he is doing God service by such pulpit pugilism and holy slang. He is evidently a small bigot who believes from the very bottom of his creed that without his special help God would not be able to rescue his "lost cause" or save his own children from his own infinite curse. Many Spiritualists are sensitive to criticism, and wince or express contempt mingled with anger when small bigots attack and ridicule us. But that is evidence of weakness or lack of development. I always feel thankful for honest criticism and try to profit by it; and when mediocre clergymen attack Spiritualism from the pulpit I may pity them and feel a kind of contempt for the spleen they exhibit, but no feeling of anger or hurt; for I know all such displays help the cause and reduce the influence of sectarian craft among intelligent people. But while such third rate preachers are airing their ignorance, the people are thinking and learning, and growing curious to know more about a subject that engages the attention of their pastor and excites his jealous envy.

Every evil allusion to the subject excites thought and directs interest to the cause. Once people get enlisted against it they are enroute for the kingdom. Indifference is the most hopeless of all mental states. Agitation educates. People who think grow. All who wrestle with truth are conquered. The petty tyrants who usurp the throne of God and attempt to dictate the creed and conduct of their superiors by a fiat ordained of ignorance, are servants in disguise. Spiritualists should appreciate and encourage them.

In this city is a reformatory where young criminals are disciplined, and, if possible, saved from a worse fate. Some get their lesson and reform; others are too perverse for any help at present available and must have a life discipline—perhaps a life of abuse and shame only degrades and hardens—and go down to the grave, or deeper than the grave, unwept if not unuhung. Here is the home of Senator Fassett and was the home of Governor Hill. Here the Elmira Sunday Telegram had its origin and has grown to a national patronage and world wide influence. The "Short Sunday Sermons" by Peter Klaus were a leading influence in establishing its popularity during the first three years of its growth. "Peter Klaus" was the Hon. O. H. P. Kluwe, of Waverly, a Spiritualist for thirty years and one who never wavered or concealed his belief. Notwithstanding some temporary unpleasantness among the Spiritualists of Elmira, the cause grows and the Society of Spiritual Light has moved steadily on since its inception and never, so far as I can learn, has had any discord or antagonism among themselves. Mrs. Perrin has been the regular speaker and has done much unselfish work for the cause and for the sick. Since I came here the audiences have been larger than I anticipated and constantly increasing, and last Sunday evening the hall was full. Mrs. Allen is still faithful to the cause and her mediumship is much sought by many. She works for THE BETTER WAY.

Last Monday at half past eight p. m. we convened at the residence of Mr. Irwin, Secretary of the Spiritual Light Society, to pay our last compliment to the earthly memory of Mrs. Mary S. Hull, 121 Hudson street, and the clearing light of Spiritualism was a comfort and stay to the bereaved, such as no other religion or science can give. I think this is the third funeral conducted under the auspices of Spirit-

ualism in Elmira. Twenty three years ago I attended the funeral of Mrs. David Dorr in the Central Baptist Church, of Elmira, which was, I think, the first of the kind ever held in this city.

NEWS ITEMS.

England has a war in the Punjab, as well as in Burma.

Gold-bearing quartz have been discovered in Connecticut.

General Spinola died in Washington, D. C., of pneumonia on the 14th.

Barnum has passed to the immortal shore, where shows and circuses are no more.

The British government has announced a royal commission to consider the labor question.

In Russia recently, under the law forbidding those born in the state church ever to leave it for another, hundreds of converts to other sects were sent to Siberia.

BIRMINGHAM, CONN., April 6. Miss Lizzie Rogan, the first woman admitted to the Fire Department in Connecticut, was to-day made an active member of the Storm Engine Company.

According to Herr Japing the hourly rate of water falling over Niagara Falls is 100,000,000 tons, representing 16,000,000 horse-power, and the total daily production of coal in the world would just about suffice to pump the water back again.

We have always regarded Mr. Edwin Booth as a man of exceptional genius and common sense. If there have ever been any lurking doubts on that subject they will be eliminated by the report that he has refused to write a book, though offered a princely sum to do it.—N. Y. Herald.

There is a tradition in South Carolina running back 5000 years among the Indians, of woman's temptation by the serpent. And she always signs a document by a crook resembling a serpent in memory of her temptation. If she breaks her signature she subjects herself to a worse fall.

Ovid's art of conducting a school of exhibition is a trifle peculiar. Ovid is a town in Indiana, and the school exhibition there the other day was opened with prayer by the local minister, and after the usual literary and elocutionary features closed with a rattling prize-fight between P. Reed and Ben Bars, Jack Henley, an Indianapolis pugilist of note, acting as referee. The local paper says that "Reed was knocked out in the fifth round and the fun closed." In the excitement of the moment the minister seems to have omitted the benediction.

Berlin dispatches state that the number of emigrants that left Germany for the United States during the months of January and February, 1891, was 7,658, a larger total than has been recorded in the same period for the past five years. All right; let them come. The sturdy, intelligent Germans are not the class of people that our immigration laws are framed to keep out. They are just the class we want to help strengthen republican institutions on this continent. They make first class Americans, and we shall be glad to see more of them.—N. Y. Press.

An English judge has decided that a husband cannot compel his wife to live with him against her will. The decision is against all English precedents, and has struck consternation into the English husband world. A Chicago judge has decided that a wife can bring a suit against her husband for slander. This decision is against all American precedents. These decisions indicate that the people are beginning to recognize the fact that a wife should not cease to be an individual human being. The master and slave idea is slowly becoming unpopular.—Twentieth Century.

The clergymen of the commission to examine the claims of Spiritualists, who accept the statement that angels opened the prison doors for Paul and Silas, may have their faith in the ancient records strengthened by investigating the records of Oswego County, N. Y., wherein they may find much stronger and more modern evidence that the angels opened the prison doors for Ira and William Davenport, and their agent, Luke P. Rand, in August 1858. "History repeats itself." These men were imprisoned in the latter half of this enlightened century for practically illustrating the truths set forth by Paul in I Corinthians, chap. 12; for which promulgation of spiritual and progressive teaching he was locked up. The good Orthodox Christians of the present day are striving to revive the methods of their Jewish persecutors in the treatment of nineteenth century mediums.—Summerland

STATE OF OHIO, CITY OF TOLEDO, ss.

LUCA COUNTY, ss.

FRANK J. CHERRY makes oath that he is the senior partner of the firm of F. J. CHERRY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHERRY, sworn to before me and subscribed in my presence this 6th day of December, A. D. 1891.

A. W. GLASSON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHERRY & CO., Toledo, O. Sold by Druggists, 75 cents.

Correspondence.

Willimantic, Conn.

Our platform was occupied during the month of March by Prof. W. F. Peck, and it is needless to say that he filled it ably and to the entire satisfaction of our society. Those who have listened to him know that he is well qualified to fill such a position.

Since Mr. Peck first came among us, some four years ago, we have not failed to engage him for two or more months each season, and he has given to us some wonderfully rich, intellectual and spiritual treats.

We hope to have him with us again sometime in the not far distant future. I. M. K., Sec'y.

Peoria, Ill.

The Friends of Progress daily celebrated the anniversary of Modern Spiritualism at the residence of Mrs. M. Hovender, Vice-President. The parlors presented a pretty picture: the flowers and evergreens were tastefully arranged. The hostess spread a bounteous supper for the many friends, and the evening was happily spent in social conversation, singing and speaking. Several mediums were present and made pleasant addresses.

C. W. Peters, our President, was unexpectedly called to Chicago on business the day previous, therefore did not preside, but the Vice-President did the honors of the evening in a perfectly pleasing and satisfactory manner.

The Friends of Progress are not holding meetings at present, having kindly given their lecturer, Prof. Peters, a few weeks' vacation. In the meantime they hope to procure suitable quarters.

We cannot say too much in praise of Prof. Peters' work in the field of truth. His lectures are full of food for the thinkers, full of strength for those who are trying to progress spiritually.

Spiritualism here is not sleeping, but, on the contrary, its advocates are quietly and surely working their way into the favor and esteem of the people.

S. B. CRIBB.

Watertown, N. Y.

It becomes our pleasant duty to chronicle a triumph for Mr. Lyman C. Howe, a most talented and eloquent speaker. He held a good-sized audience at Music Hall last Sunday morning, spellbound in almost breathless silence for over an hour, as he delivered an elegant discourse upon "Prayer."

It was one of the most profound and finest inspirational efforts we have ever listened to—a revelation of spiritual truth. The speaker seemed to be a conscious embodiment of that light which lighteth every man that cometh into the world. Ought not such sons of God be brought or come to the front?

In the evening no greater compliment could be extended to Mr. Howe than the large and intelligent audience which assembled to greet him. The subject was "They are Calling us from Over the Sea," the name of the song sung by the choir, and was fully up to the high character of the preceding lecture.

He closed with an improvised poem, of which it is utterly vain for us to attempt any description.

One more compliment to Mr. Howe: our collections reached the highest that has ever been taken at a Spiritualist meeting in Watertown. Mr. Howe speaks for the Spiritualist Literary Club again next Sunday at 2 and 7:30 p. m. in Music Hall.

C. H. MATTHEWSON, Sec'y.

Pueblo, Colo.

On Sunday evening, April 13th, the writer of this article, by invitation, strolled up Union avenue to the house of Mr. and Mrs. Andrew McClelland, where already a large concourse of people were assembled for the purpose of listening to a lecture on "Modern Spiritualism" by Judge A. F. Ely. Upon entering the spacious parlors, the magnificent scene which broke upon the vision; the richly and artistically furnished apartments; the atmosphere permeated by rare and beautiful flowers, which seemed to welcome the visitor by their fragrance—the whole scene of loveliness for the moment made one feel as though he was living in the days of Cleopatra and was standing in her royal chambers, which had been thrown open for a banquet to the most cultured of her court.

The meeting was opened at 8 o'clock by sweet strains of music and prayer by the speaker, to the supreme intelligence, following which Judge A. F. Ely spoke for nearly an hour upon the science of "Spiritual Phenomena," after which it was unanimously agreed by those assembled that there should be regular gatherings, at least as often as once in two weeks, for the purpose of spiritualistic investigation and scientific research.

From time to time we shall take pleasure in announcing to the world the success of this organization through the columns of THE BETTER WAY, if such a place will be accorded us by the editor. Very truly, LAWVER.

Springfield, Mo.

The 43rd anniversary of the advent of Modern Spiritualism was appropriately and very successfully celebrated in this city by the Progressive Spiritualist Society on Sunday and Monday, March 30th and 31st.

On Sunday afternoon and evening Prof. J. Madison Allen, regular speaker for the society, whose eloquent and profound discourses have elicited so much favorable comment here and elsewhere, delivered two addresses on "The Origin, Progress and Significance of the Spiritual Movement," on which occasion he fairly outdid himself. Everybody was more than delighted—charmed. No attempt to report the addresses could do them justice, and I refrain. Brief addresses were also given by Dr. P. Hovey, Judge F. J. Underwood, Dr. J. W. Forden and the writer, all of which were full of interest and well received.

An appropriate anniversary lesson was presented in dialogue by Miss Nellie Kincald and the writer.

Miss Celia Shaffer delivered an exquisite poem, "Christ is Late To-day." It was most beautifully rendered.

Some test readings were also given by Prof. Allen, with his usual excellent success.

On Monday evening the exercises were mainly of a social nature, interspersed with instrumental and vocal music by Prof. Allen and others; recitation by Miss Shaffer; readings by Miss Kincald and the writer; an excellent collation served by the ladies, etc., not forgetting to mention the anniversary poem as read by Mrs. Colby, a public school teacher of this city. Thus ended a most enjoyable occasion fraught with much benefit to our cause.

W. J. BLACK, Pres.

Haverhill, Mass.

The Mediums' Order of Beneficence holds its regular meetings on Friday evening, and on Sunday afternoon and each week.

Friday, April 13th, a seance was held after the close of business meeting by "Pat," a controlling influence of J. P. Thorndyke, which was instructive and entertaining, goodly number being present.

On Sunday afternoon a conference was held, Dr. W. H. A. Simmons, Dr. J. P. Thorndyke, Jennie B. Johnson and Mrs. M. A. Kimball taking part. Many tests were given through Mrs. Kimball's organism, a large number being recognized.

At the evening session a treat was in store for the people. In the form of a lecture, given through the organism of Dr. J. P. Thorndyke. Rarely an audience of Haverhill Spiritualists have so much food for thought as was administered in the address of the evening. The subject of the lecture being "Justice," the motto of the order. The speaker is a thorough, earnest subject, and eloquent at times, one who is at honor to the cause, because of his fidelity to truth as made known to him, and should be all ways employed by the societies who desire to progress. He will speak in Westboro April 15th and 16th.

Our order is growing in numbers every week, and we intend it to be built of such material as shall be found ready to stand by their colors.

By-laws will be sent as soon as can get them from the printer, to those enclosing stamps with order.

WIN.

The Gazette says: Mrs. A. M. Glading began her ministrations before the Union Spiritualist Fraternity on Sunday, the 4th inst., addressing large audiences, both morning and evening.

In her opening address she spoke with respectful reverence for the God spirit in the universe, and her faith in the advancing thought of an intelligent manhood, also of the workings of the spirit power in the elevation of human conditions.

In the evening she spoke on questions proposed by the audience. Every question presented was responded to in terms apparently satisfactory to inquirers.

After her answers to questions she gave many tests that appeared to be very satisfactory. It was a noticeable circumstance that this speaker, almost entirely unacquainted with the audience before her, was able to give tests which were entirely satisfactory to the parties interested, and were acknowledged as entirely correct in minute particulars.

Denver, Colo.

We read with pleasure the report of your anniversary meeting, and well we knew with the grand old man to lead the van it must have been a grand success. We long for his return to Denver.

Unfortunately the 31st with us brought the worst blizzard that ever struck this city. Horse and electric cars were stopped by it, and it was utterly impossible for one to get out—the only day during the winter that transportation was interrupted.

Mr. F. C. White, late of the Pacific Coast, has been giving platform tests for the First Society of this city. In his phases he is a wonder, although he has been suffering from an attack of pneumonia, and on that account has not been up to his usual force. One beauty of his power is that he immediately goes under test conditions, and in less than a minute after he rises to his feet he commences his tests.

Any society requiring the services of a first-class test medium can do no better than secure Mr. White.

Mr. G. H. Brooks, who has been on the Pacific Coast for the past year, stops in Denver for a month on his way to his home—Chicago. Mr. Brooks appeared on the platform of the First Society of Spiritualists last Sunday evening, being his second engagement in Denver. He is a great organizer, and is well liked here. All regret that he cannot remain longer.

Mr. Schermerhorn, of Rochester, N. Y., was on the platform of the First Society Sunday afternoon at the conference meeting, and made a few remarks. He is engaged for the present with the Progressive Society.

Dr. Rothermel is in this city giving seances.

ROCKY RANGE.

Indianapolis, Ind.

The 43rd anniversary of Modern Spiritualism as celebrated here was the most elaborate and grand ever witnessed in this city. The program rendered by the Lyceum and choir of our society is without an equal in the history of the oldest Spiritualist of the community.

This, aided by the beautiful and elegant inspirational addresses delivered by Mrs. Adah Sheehan, of Cincinnati, Mrs. Dr. DeWitt of Chicago, Dr. Westfield, of Anderson, Ind., C. Harmon, President of the Psychological Research Society of Cincinnati, Ohio, and others, will make this day long to be remembered by those who witnessed it.

We also had with us many platform test mediums. Conspicuous among them was Dr. C. E. Winans, of Edingsburg, Ind.

Lorraine Hall, one of the most suitable in the city, was exquisitely and appropriately decorated, nothing being left undone in the way of floral display that could add to the beautifying of the rostrum and other parts of the hall.

At 10:30 a. m. the hall was well filled with intellectual men and women, among them were doctors, lawyers and students of our various colleges, who spoke highly of the exercises.

The afternoon services were conducted by our worthy Lyceum officials and their many bright and interesting scholars. These exercises were opened by an inspirational address, delivered through the mediumship of Mrs. DeWitt.

This address was followed by good music and recitations from a large number of the Lyceum children.

Our evening meeting is almost beyond the power of the pen to describe. There was no standing room left in our spacious hall when Mrs. Adah Sheehan opened the entertainment with an invocation, followed by an address, entitled "The aspect of Modern Spiritualism." The subject was well and eloquently handled.

The balance of the evening was occupied by listening to good music rendered by the choir and others, and platform tests on slates, etc., after which supper was served to all who wished the good things the lady members of our society had prepared for this occasion.

I must not forget to mention here the name of one of our most worthy lady mediums, Mrs. Annibel, who did great credit to herself and added much to the enjoyment of those present by personating and reciting a poem, entitled "Aunt Sallie and the Deacon."

Our evening entertainment lasted until after twelve o'clock, and was pronounced by all to be the grandest of the kind ever given in this city, for which the officials and members of our society deserve great credit.

Respectfully, PAUL W. A. LEWIS.

Grand Rapids, Mich.

Mrs. Carrie E. B. Twing, of Westfield, N. Y., is the lady who succeeded Miss Jennie B. Hagans as lecturer before the Philosophical Spiritualists' Society.

Mrs. Twing is of a different architecture than the lady who preceded her, being endowed by nature with an abundance of avoirdupois. Her features are regular, and although past the prime of life still retain traces of former beauty. Her accent is peculiar and distinctly theatrical, and her carriage brings to mind the easy tread of Mary Anderson.

Mrs. Twing prefaced her remarks with one of those Wheeler Wilcox poems, entitled "The Beyond," which she read with considerable elocutionary effect, afterwards reading extracts from a sermon of the Rev. Dr. DeWitt Talmadge, which she designated as a proof that the reverend gentleman had been communing with spirits.

Mrs. Twing during her discourse quoted familiarly from the Bible and left an impression that she regarded Christ as a greater personage than did Miss Hagans.

Her discourse was not a lecture in the accepted sense of the word, but a series of descriptions of humorous and pathetic events of life, one in particular being a minister who wished to investigate the slate-writing test. He was conducted by Mrs. Twing to a grocery store, where two slates were purchased, going thence to a noted medium. The medium took the slates and dropped a small piece of slate-pencil between them and gave them back to the minister, and he used more muscular exertion in holding those slates than he had ever before used in gaining a livelihood.

In a second, scratch, scratch, and when he opened the slates he found written on the inside a letter from his deceased wife. He said it was his wife's handwriting, and unwept and cried, but finally calmed himself he said: "Now, if you'll have those spirits write on the other side, I'll believe them." He was not accompanied, however, and a feeling pervaded the room like a voice crying: "If you are the Christ come down from the cross and prove it."

Another story she related was of her child that died when a babe. In pathetic language she told of taking the cold corpse in her arms and endeavoring to bring it back to life, and seeing it was useless she laid the cold form in the crib and kneeling down and prayed that she would be taught the gospel of death as she had been taught the gospel of life. A halo came around the crib and the form of her father who had been dead appeared and the corpse in the crib took on the rosate hue of life, the form of her father spoke, and said, my daughter, this is not death, it is but the beginning of life. Since that time she has no conception of death. The cold form, the glazed eyes were only emblems of a newer and brighter life. Tears should not be for the dead, but for the living.

The most beautiful story she related was of a lady whom she met on a train. The lady had lost her only child in the Ashland disaster. As the train approached the bridge the lady brought forth a bouquet of flowers, and leaning out of the window cast the flowers upon the waters. Turning to Mrs. Twing she said: "All my hopes of life and death I buried there," and turning in a frenzy of passion, she said: "Don't talk to me of heaven, it is only brass; they have taken my child and buried her forever in that muddy river." Some years passed by and that woman became a Spiritualist, and when she died no cold, cruel forms of an orthodox religion buoyed up her spirit, but the immortal form of her dead child appeared to her, and taking her hand led her gently to the spirit world.

Milwaukee, Wis.

Milwaukee, Wis., was not behind her sister cities in the celebration of the anniversary of Modern Spiritualism; the occasion was observed March 25th and 26th.

Prof. J. B. Severance, the well known psychometrist, was the moving spirit in the affair, and has reason to feel proud of his efforts, as the meeting was, in every way, a pronounced success. Conference meetings were held Saturday a. m. and in the afternoon.

During the afternoon Mr. Baldwin, of Chicago, paid Dr. H. S. Brown, late of Milwaukee, a fine tribute. Dr. Brown was an old-time Spiritualist and an estimable man. He was present in the form last year in a similar occasion and participated in similar exercises. The speaker did the subject justice. Mr. Baldwin was followed by Prof. Watson, of Whitewater, Prof. Severance and the writer.

On Saturday night the friends were treated to a first-class literary and musical entertainment; this part of the program was followed by a dance, in which old and young participated. Sunday afternoon was devoted to Conference. The anniversary address was delivered by the writer Sunday afternoon; though necessarily lengthy, the audience gave undivided attention from first to last. It has never been my privilege to address a more intelligent or seemingly appreciative audience.

The Sunday night program consisted of choice selections by an excellent quartette. An improvisation by the writer, followed by short speeches from Mr. Baldwin and Prof. Watson. The latter speaker referred in an impressive manner to the work of our recently arisen collaborator, Warren Chase. The closing address of the meeting was delivered by the writer; subject, "The Dawn of Victory for Modern Spiritualism." If rapid attention and congratulations can be taken as evidence of an effort worthy the occasion, I have every reason to believe my work was acceptable.

With a single exception, the meeting was, in every respect, all we could have asked. The friends regretted the absence of Dr. Juliet Severance none more than the writer, for to her, more than any other one person, the success of the free thought movement in Milwaukee is due. I am happy to report she is convalescing and hopes to return home early in May.

The music throughout the entire meeting was appropriate and well rendered. One seldom listens to finer voices than those that charmed the friends from time to time during the meetings. Prof. Watson and Otto Severance are hosts in themselves. Mrs. Lewis, the pianist, is a magnificent artist; her accompaniments were enjoyed by all lovers of good music.

Such meetings as those held on these anniversary occasions must be effective in the way of liberalizing and educating public sentiment, and demonstrating to the world that it is an important factor, one that must be considered among the philosophies of the age.

MATTIE E. HULL.

Newark, N. J.

The First Spiritualist Society of Newark, N. J., held their anniversary exercises on Sunday evening, March 24th, in their comfortable hall, where there was gathered a large and appreciative audience, who enjoyed and applauded all the good points made by the different speakers. Excellent music was furnished for the occasion by the president, Mrs. Ida E. Vittum, and the abundance of flowers supplied by the members of the society testified to their generosity and their love of the beautiful in nature.

Bro. C. Brown, in an eloquent address, gave a condensed history of Spiritualism from its beginning at Hydesville, N. Y., until the present time. He also enumerated the numerous scientific proofs given by spirits through psychical phenomena in support of the doctrine of future existence, and gave a brief summary of the sublime ethical and spiritual teachings of our spiritualistic philosophy.

Mrs. Holmes, of Brooklyn, under the inspiration of her spirit guides, showed the practical application of the eternal principle enunciated in the words of the Nazarene: "Whatsoever a man soweth that shall he also reap," and explained how, in the realm of morals, as in the domain of physics, this principle ever asserted itself, thereby revealing the falsity of orthodox teachings concerning the "vicarious atonement," whereby credulous claim that the logical results of an evil life on earth could be escaped from. Her spiritual intelligence also made a forcible appeal to all present to acknowledge and patiently in unfolding all the latent powers of every human soul, for said they, quoting the Apostle Paul, "Ye are the temples of the living God," and all possibilities of divine unfoldment and progress are resident within your own nature, and upon yourselves rests the responsibility of developing the soul's powers to their fullest and highest activities.

Dr. John C. Wyman gave a retrospective view

of the antagonistic aspects of scientific materialism, agnosticism and orthodox creedalism existing at the time when Modern Spiritualism began its mission of announcing the continuity of life beyond the grave, and proving the same by the most unimpeachable scientific evidence by the return of spirits, their convincing tests of identity, and their power in producing the varied phases of spiritualistic phenomena. He contrasted the despairing teachings of materialism, and the equally false doctrines of orthodox with the gospel of glad tidings of immortality, of hope for future progress and of the ultimate attainment of happiness of every soul, as proclaimed by the glorious, scientific and religious philosophy of Spiritualism, and showed in a logical manner that these revelations were the only true, harmonious teachings which met the demands and fully satisfied the intellectual and spiritual needs of the nineteenth century civilization.

The president and her faithful co-workers are greatly encouraged by the awakening interest manifested by the Spiritualists of Newark, as well as by outside inquirers into a doctrine of spirit communion, all of which prophesy a bright future for their society, as well as the more rapid spread of the enlightening truths of Spiritualism.

OSKIER.

Brooklyn, N. Y.

At the Brooklyn Spiritual Conference on Saturday, March 30th, Mr. Sargeant gave the opening address, his subject being "Fraud and Frauds."

Mr. Sargeant claimed that in the many attempts that have been made to organize Spiritualism upon a solid basis, the advantage gained by each separate effort should have been retained and utilized in the next succeeding effort. In all forcible nature we must recognize the growth, blossom and fruitage, leading to right action and universal salvation to the cause. Those who travel a spiral circle will arrive at the summit the same as he who follows a more direct path. These facts cause us to go at once to the bottom of the subject, which is the spirit of inquiry in our public journals for the good of the cause. Spiritualism is not intended merely to meet the desires of the curious, but to the attainment of the extreme of human thought and aspirations. A. J. Davis, with many others, have suggested ideas around which we must concentrate our best thought.

At all periods of the world we have had a superabundance of acts that prompt our emotions, our deepest and purest thought. Spiritualists, the same as all classes of human beings, must have a base of operation.

Why has the Spiritualist cause in Brooklyn simply grown to-day to be cast aside to-morrow, without our being able to hold the strength gained. The first proposition is the want of a greater discrimination as to what constitutes fact, and the wider range of application of those facts. Our second proposition is the establishing of a more exalted tone and temper and exponent of the real virtue.

Phenomena is the bedrock of our philosophy, and it is not the phenomena we are criticizing, but the expression of feeling, thought and knowledge that we gain through media, and the thought and action of those who aspire to be teachers, each being a law unto themselves, and no concentrated action, all of which tends to ill feeling and disintegration. All must have one grand ideal, one purpose in view, all attaining to some grand, good purpose.

Mr. Sargeant was followed by a number of speakers, among which may be mentioned: Mrs. Renouf, Mr. Gordon, the President Mr. Bogert, and the meeting closed by an introduction of Mr. and Mrs. Martin, new mediums to Brooklyn audiences, who gave some very pointed tests, which were recognized.

At Conservatory Hall, Sunday, March 22d, Mr. J. W. Fletcher's subject was, "The journey from earth to heaven from a spirit standpoint," the speaker saying: You are surrounded by this beautiful earth, with its many blessings, but the heart that is terror stricken, as it were, standing on the brink of a terrible destruction, instead of enjoying the beautiful in life, wears with its burden, and life is very unsatisfactory. They, as it were, are surrounded with an iron cage of creed, that, notwithstanding the onward march of progress, is ever controlling their usefulness to humanity. They are unable to move except within prescribed limits, and at the end of life, and when their work is closed, in the mortal, they will see the mountain they have been unable to surmount through the limitations of their creeds.

The greatest teachers and the grandest lessons of this life are its disappointments. They are calculated to bring out our purest and best thoughts; to develop the truest and best within us. The plant that is the result of hotheouse culture is unable to withstand the sharp air and storms of the early spring. There are no men or women but what have their trials and temptations, all of which must of necessity be conquered. There is a law for all debased passions; each and all are held responsible for the knowledge they have, and no more.

You are all spirits in a spirit world. Heaven is a condition and not a place, and death does not change your nature. You are subject to the same laws and conditions of life. You say society must protect itself against the murderer by execution. Do you do so? Far from it. The moment you execute a murderer that moment you step down to his level, and thus give him a chance to return and repeat his crime through some other organism. You say he is not fit to live. By what authority do you say so? Do you choose to set up your mind as an infallible guide to God, who, in his wisdom, sent here all mankind, the purest and best, as well as the criminal, and you have no right to sever the connection?

Some say I am willing to be a medium, but want only good and pure spirits as guides or teachers. The way to draw purity is to aspire to purity. It is utterly impossible for the undeveloped to contain to purity and love and not practice purity and love. It is good to be true. The best thing in the world is truth, and nothing in the world is too good to be true. Let us open our hearts to its beauties in all their glory. Many are not willing to accept a truth if not prescribed by peculiar conditions. This is not right; none are able to judge others. The very persons who may deem in the lowest grade may be your teachers in the world of spirit, where all take their places naturally, each falling into their exact positions, and many of us will be surprised at the company we are in.

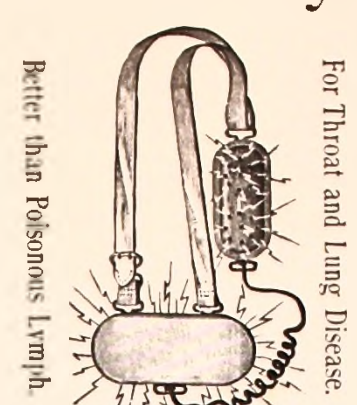
Saturday evening, April 3th, Mr. S. S. Gordon opened the Brooklyn Progressive Spiritual Conference with a short address, varied somewhat with experiences of his own, after which the time for the regular quarterly election of officers having arrived, the conference proceeded to the election of officers, selecting for President Mr. S. B. Bogert, who has been the presiding officer since the conference was organized two years ago. Mr. S. S. Gordon was elected Vice-president in place of Mr. Wm. C. Bowen, and Mr. Joseph L. Ponce, Treasurer.

Mr. Martin being called for, claimed that the meeting of a week ago, at which the grand test of reading a sealed and sewed up letter in the hands of a challenger was accomplished, had been so serious a matter that Mrs. Martin had been ill since, and was not able to be present.

Mrs. Dix, from Boston, gave a short address, and seventeen tests, all of which were recognized.

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Written for The Better Way.

TIMELY TOPICS.

L. HICKSON.

The restraint which our Puritan ancestors placed upon kissing, in making it a punishable offense for being indulged in on the Lord's Day, has been so weakened in the course of time, that now not only is kissing not punished on the Lord's Day, but is proving itself a better means for the clearance of church indebtedness than the far-famed good Peter's pence. Certain good sisters in Eastern churches having put their heads together, have formulated the scheme of putting the boys and girls' heads together and baptizing this meeting "Kissing Booth"—not both but booth. And as the mild protest of the pater-familias was of a nature that did not offer insuperable obstacles, the scheme was considered good and feasible. The plan was to darken the room, and then any applicant, who desired to assist the worthy effort of church-debt liquidation, upon payment of twenty-five cents, could bestow one kiss upon the rosy cheek of any fair damsel. It is stated upon good authority, whose character and evidence is unquestionable, that the smacks were of such vigor that they could be seen sailing through the shoals and shallows of the darkened booth. That the boys and men took kindly to the scheme is proven by the also unquestioned authority of the large amount of revenue realized. Whether the girls took as kindly to the scheme—or to the boys—is a question upon which the above-mentioned authority observes the strictest secrecy. Perhaps the terminus of this affair may be carrying out of the injunction of a saintly person of old, given at the Sea of Galilee: "Leave your smacks and I will make you fishermen of women!"

The *Christian Union* has been taken to task by a friendly critic, who, when renewing his subscription, complained that his paper had ceased to be Republican, and he wants to know whether the paper or the party had changed. Both, says the editor. Recounting the issues prior and after the war, he says that these have passed away and new ones arisen, and the party has necessarily framed new policies to meet new issues. Shall the business of the Government be administered on business principles? asks the editor. The Republican party says, Yes! in its platform. No! by the acts of its political managers. And he believes its platform to be right and its action wrong. Shall the Government attempt to promote industry by subsidies, loans, grants and a high protective tariff? or shall it confine itself to protecting the individual from wrong and give industry a free field and no favor? The McKinley and Postal Subsidy bill take the first view and he the second. Shall the negro be protected in his ballot by Federal interference, or shall he be educated, made a man of and left to protect himself. The Lodge Election bill takes the first view, and he the second. The great carrying corporations must no longer be treated as individual enterprises, and railroads cease to be private property, and this only by making railroads public highways and corporations public servants under public control. What shall be done with the saloon? One party says, Let it be; another, practically, Handle with care; a third, Prohibit everywhere. The editor of the *Union* thinks "that by whatever honest method in each locality gives the best promise of success should this issue be met. No party can demand support upon what it has done in the past; it alone can claim support for what it is, does and is pledged to do in the future." The editor of the *Union* believes there is room for weekly journals that belong to no party, but dare to speak the truth, without fear or favor, regarding all policies and parties.

Congress has appropriated \$20,000 for the erection of a bronze statue, commemorating the services of Robert Dale Owen, to be placed in front of the Smithsonian Institute at Washington. The action of the House was unanimous on this measure, both parties recognizing the meritorious labors of Robert Dale Owen in the scientific world. Rosamond Temple (Rosamond Dale Owen) in writing to the editor of *Light* (London) gives the public a peep into the heart of his domestic life. Although she was a very young girl, she still "remembers the unwonted solemnity of the discussions as to whether my father should make public his belief in the communion between the two worlds. It was a very serious matter to avow such a belief in those days, especially for a man in his prominent position. He was minister to Naples at that time. When he and my mother decided that they had no right to withhold from others the revelation which had lifted such a veil of doubt from themselves, they fully expected to be deposed from their position and to be ridiculed, if not disgraced, by the world. They, however, did not suffer nearly as much as they expected; and now, only fourteen years after his death, he is thus honored by the nation of his adoption."

The Small Holdings Bill, having much in common with the recent measure of Senator Leland Stanford, introduced into the English Parliament by Mr. Jesse Collings, has passed. It authorizes local authorities to extend loans

from the Imperial treasury at 3 per cent. for the purchase of land, "to be resold to laborers or leased to them in blocks not exceeding ten acres. In case of sale the bill requires that the buyers shall advance one-fourth of the purchase money, and pay to the local authorities four per cent. interest upon the mortgage retained for the remaining three-fourth." The maximum time for the discharge of these mortgages is thirty-five years. The result of this bill will be likely to increase the demand of agricultural laborers for lease holdings and stimulate those already in possession of holdings to a purchase of the same. The *Christian Union* says of this measure:

In passing this act the House of Commons attempts to make tidy and inadequate amends to the agricultural laborers of Great Britain for the confiscation of the common which was carried on under its authority a century ago. At that time, as Thorold Rogers tells us, more than one-fourth of the land of England was commons, upon which the poorest of the rural population had the right to pasture cattle and geese, and to share in the crops which their common labor produced. When private ownership was instituted by the inclosure acts, each laborer ought in common justice to have received several acres for his individual possession. The justice of this was urged upon the House of Commons by a few members who had the interest of the unfreehold at heart. But a House of Commons elected by the great landowners naturally legislated exclusively in the interest of its constituents, with the result of pauperizing and degrading the mass of the people. When we consider how the landed aristocracy came into possession of so much of their land, we cannot wonder that the Conservatives have decided to accept Mr. Collings' moderate measure by which some of it may get back into the hands of the people.

Professor Kennedy lately made some public experiments in hypnotism at Union Square Garden. One subject was put in a cataleptic state, his neck resting on the back of one chair, his heels on another and his body reclining on the seat of a third chair placed between the other two. He was then made to believe that a rope was fastened about his body, suspended from the ceiling through a pulley and the other end in his hands. At the order of Kennedy he raised his body until only his neck and heels remained on the chairs. Although the body was rigid the subject could raise his limbs one at a time and still retain his balance. This feat, while it convinced the believers of hypnotism and mesmerism, was the subject of many doubting expressions from others in the audience. Some subjects were made to believe they saw Niagara Falls and various other ridiculous things. In one instance two of the subjects were made to believe that they were Romeo and Juliet out carriage riding. To the great amusement of the audience they went through a series of spooning fancies, such as hugging, kissing and calling one another endearing names. In his opening address Kennedy stated that he could not hypnotize any one who was not in sympathy with him. He referred to doctors and newspapers for proof of the fact that hypnotism is real and can be practiced on intelligent people when their minds are in a passive state. He denied that idiots could be placed in that state because their minds, if they have any, are always active.

Our city has a lot of intelligent men who act in the capacity of council that might be made to believe that in these demonstrations they cannot believe to be true what they believe to be true. We lead, let others follow, that can!

The death of P. T. Barnum on April 7th removes one of those unique characters, such as only the Western world can produce. That the American public love to be played upon, was better known to no other public man, than the proprietor "of the greatest show on earth." Yet it is undisputable if there is any man who stands so deeply and thoroughly in the warm kindness of the feeling of the public. The boy at the age of twelve years driving cattle to New York was in all essentials the same sharp, energetic and indomitable character that moved through the checkered career of storekeeper, clerk, lottery-keeper, book agent, newspaper correspondent, publisher, boarding house keeper, grocer, until, in the age of the old negro woman, the genius of Barnum discovered the nurse of the Father of our Country, he finally found himself launched into the business that made him famous. In 1867 he was elected to the Connecticut Legislature, and in 1868 was defeated on the Republican Congressional ticket. As an illustration of his advertising schemes we may cite the following: An employee placed bricks at the corner of Ann and Broadway. Broadway and Vesey street, before Saint Paul's Church and in front of the Museum door in New York City. Then carrying a brick in his hand he visited each of the other bricks, exchanging for the one in his hand. Once an hour he presented a ticket and made a tour of the Museum. It did not take many hours before a great crowd was following the man and brick into the Museum. The sharp-witted showman, the whitewashed Siamese elephants, Barnum's What Is It, are memories now laid aside and, laughing at our own credulity, we only remember the genial, open and free-hearted man that made millions of people laugh and in the merriment of whose demonstrations countless numbers of children have seen their happiest hours. The story told of him by friends of the

visit of an orthodox clergyman to his immense establishments at Bridgeport, Conn., may be repeated here. With characteristic kindness Barnum had allowed him the hospitalities of home and surroundings. The minister, in turning to leave, said, "You have been so kind, I hope I shall see you in heaven." Barnum, to whose heterodoxy the minister had alluded, replied, "You undoubtedly will, if you get there!"

IS THIS THE SOLUTION?

To the Editor of The Better Way.

The worst conundrum the Spiritualists have ever had to consider is why have all attempts at general organization been a failure? The writer is foolish enough to think he has found the key in the fact that all attempts have been based on the philosophy of Spiritualism, which necessarily involved a belief. Some have made a very complete statement of what confirmed Spiritualists agree in, and the least that has been offered has been a belief in continued existence after the death-change, and inter-communication therewith. It is true that many persons having plenty of stamina to defend their opinions do not care to place themselves on record as believers in Spiritualism from the one fact that they are not yet confirmed in their knowledge of its truth; though deeply interested and active in their investigations. These persons are the very best of material for our organization, as they are thoroughly in earnest and the vitality their presence and effort gives is the thing most needed for success.

I would then throw out every statement of belief and substitute for it four little words, to which no intelligent truth-seeker would refuse his or her signature—I WANT TO KNOW, and this is all the platform needed. To begin right, we should first lay our foundation. This is conceded to be the phenomena. Organize this and the philosophy or upper structure will surely follow, and in view of the legal facts mentioned in Brother Murray's article, it is important that every community should have its own Medium's Protective Union. This need we have sensed, with lack of best phenomenal effort here, and so have organized the Spiritual Phenomena Association, of Grand Rapids, Mich.

"This is a legally incorporated organization, properly qualified to do business, own property, receive bequests, and give protection to whoever may work under its auspices.

Its purpose is to encourage the right presentation of the most perfect forms of any and of all phases of what are known as spiritual phenomena in the city of Grand Rapids, Mich. We recognize that that is the foundation of the whole structure; but we agree that both should go hand in hand, and this movement is in recognition of an important factor in the great work.

Its method will be to at first lease a residence which will be suitable for seance rooms and for regular meetings of the society. To induce the best mediums to visit our city we will tender to them the free use of this residence for business and sleeping uses for a limited time as agreed with the executive committee, with the aid and protection while here of a strong organization. It is expected that these mediums will pursue their usual business methods in regard to the conduct and profits of mediumship, subject only to such regulation as the association may deem best for the general good.

Membership will be four dollars a year, one dollar every three months, in advance. Membership requires no form of belief or unbelief. Our creed, if we have any, is of four words, WE WANT TO KNOW, and will fraternally co-operate as a means to that end.

H. W. BOOZER.

Minneapolis, Minn.

Odd Fellows' Hall, at 12 Washington avenue north, was crowded to suffocation on the first day of our celebration, it being the 43d anniversary of the faith of Modern Spiritualism. The hall was tastefully decorated with flags and flowers, presenting a very cheerful appearance.

The event of the morning service was the address by Rev. Moses Hull, of Chicago, on the subject of "The Old and the New, or Religious Progress," which was listened to with close attention, and frequently applauded. The Minneapolis quartette rendered several vocal selections with pleasing effect.

The afternoon commenced with singing, followed by an address entitled, "What is Spiritualism?" by Dr. J. H. Randall, of Chicago, who is a forcible and eloquent speaker.

Prof. Aspinwall, who followed, said it had often been stated that Spiritualists were weak-minded and foolish. He read from many authorities to prove the contrary, citing quotations from the writings of President Morgan, George Sexton, Prof. A. R. Wallace, C. F. Valley and many other scientific men, giving their testimony in favor of Spiritualism. He also took occasion to read the Rev. G. L. Morrill, whom he denominated a "fresh young man," for his unwarranted attacks on Spiritualism, and returned to meet him and discuss the subject publicly.

A Mr. Martin, of Farmington, poured hot shot into all creeds, to the satisfaction of those present.

The evening services were opened by Miss Abbie Judson reading a poem, entitled "One Hundred Years to Come," which she said was specially appropriate to the occasion.

The Rev. Moses Hull was then introduced, and chose for his topic "Forty Years of Modern Spiritualism, or What Next?" and for two hours painted the beauty of Spiritualism in glowing language.

Notwithstanding the mud and rain, quite a large gathering of Spiritualists assembled on the second day of the anniversary. After a lively discussion and settling down on naming it the "Northwestern Spiritualist Association," the convention proceeded to elect the following persons as officers of the new association: President, S. N. Aspinwall, Vice-presidents, Miss A. B. Judson, Mrs. C. D. Prudden, John Snowden, T. Wilkins and Judge S. C. Clark, of St. James Secretary, C. G. Orr, Treasurer, A. J. Kingsley.

A motion was made and carried that the officers just elected should act as a committee to draft a constitution and by-laws to present at the July camp meeting for adoption; also that a fee of \$1 be charged each member of the association as dues.

Mr. Aspinwall, the new President, stated that the camp meeting in July would be a success, and would be held at Lake Park Hotel on Lake Minnetonka, and promised that some of the best speakers and noted mediums in the country would be present.

In the evening the hall was well filled, and the members of the association dropped all the cares of state and tripped the "light fantastic" until a late hour. The convention concluded its labors next evening at Mikado Hall, at 624 Hennepin avenue, when they will be addressed by J. H. Randall, of Chicago. REMOVER.

New Orleans, La.

The work in this city still goes on—speakers come and go—and soon the local workers will have the field all to themselves, and do not intend to be idle during the long summer months.

Having resided here for ten years, I very much prefer the summer to the winter weather. The prospects are that two or three new mediums will soon be on the platform and assist Brother Benson in "holding the fort" against all opposition.

Sunday, April 5th, Mrs. L. A. Cook spoke in our hall, 59 Camp street, to a full house, and considered many questions handed up by the audience.

Among the tests given by the lady was one to a stranger about his son, which so affected him that he could not keep back the tears.

Mr. J. H. Masie spoke of the trip Mrs. Cook made to Clio, La., and the conversation with a young preacher on the boat, who admitted that he never had such light thrown on the Bible before, and got plenty to think about, which ought to help him in his work of "saving" souls.

The best of friends must part, and Mrs. Cook announced that she would leave for her home in Chicago in the early part of the month, and the audience was dismissed after singing "Home, Sweet Home." WM. BROOME.

Obituary.

The funeral services over the remains of Madame Josephine LeRoy were held on the 17th of March, at Springfield, Ill., at 1205 N. Fifth street, and were very largely attended. The deceased had lived in the city for many years, and numbered her friends by the scores. When the news of her sudden and unexpected death was noised abroad a general expression of sorrow was heard throughout the community. The deceased was a firm believer in the tenets of Spiritualism, and in accordance with her desire, the funeral services were conducted in the manner prescribed by the believers in that doctrine.

The musical program consisted of the following well-known selections, led by Mrs. G. Clinton Smith: "Think of the Friends Over There," "Nearer My God to Thee" and "Sweet Bye-and-Bye."

The floral offerings were numerous and varied, and a number of handsome pieces were contributed by friends. The casket was lined with flowers and a mass of blooming flowers covered the form of the departed. Madame LeRoy had requested that her last resting place be lined with flowers, and this wish was complied with.

Dr. Higgins, a well-known Spiritualist, an old time friend of the deceased, delivered the funeral address.

At the conclusion of the address Mrs. Annie Leppre delivered a beautiful invocation. Then came the last farewell. The coffin was slowly borne to the waiting hearse and the last journey began, ended at the city of the dead, where all that was mortal was laid to rest. Before the earth was thrown upon the casket, Mrs. Leppre said:

"Ashes to ashes, dust to dust, mother earth receiving her own, the spirit returned to God who gave it. The heavenly host welcomes the freed spirit forever with the loved ones at rest. Amen."

Special Offer to Spiritualists' Camp Meetings.

I desire to help you advertise your camps. Will issue a circular containing liberal space for each camp, and will charge very low rates. The issue will be twenty thousand—part to be sent singly in envelopes to individual Spiritualists, and balance to societies for distribution.

It will be a pocket circular of reference and will be preserved by all receiving it who desire to visit one or more camps. And I will also mail you regular circulars at less than half the usual cost of postage, furnishing the envelopes free of cost.

All this I can do if you will co-operate. It will be a great help for you to do so. Will want all the addresses of Spiritualists you can send me, and will want others to send lists, but have already a large list of names.

Please write to me for further particulars. Fraternally, G. W. KATES, Greenville, Ark. Co., O.

Why is the horse's tail docked, Uncle Bert? Oh! that's because it is stylish now. Who docks horses' tails? The veterinary surgeon. Did he dock the goat's tail?

No. Who did? Well, God did. Does God dock the goat's tail because it is the style now?—Kix.

A clergyman the other Sunday followed up a stirring sermon on the speedy approach of the world's final catastrophe by an appeal for a liberal contribution for rebuilding the tower of the church.—London Freethinker.

If the government can afford to loan money at one per cent. on bonds that may be repudiated, will some one give a good reason why the government can't afford to loan money at the same rate on land that cannot be repudiated?—Non-Conformist.

A young lady in a Northport school compared ill in this manner: "Nominative, ill; comparative, worse; superlative, dead." The whole class looked up very much surprised, and the minister, with an effort to control the sadness which he felt, arose and said: "Scholars, you can have fifteen minutes for the funeral."—Bangor Commercial.

Not long ago a letter came through the post office addressed to "Lard Mills, N. H.," which found its proper destination at Oil Mills, N. H. A letter addressed to "Roast Pig, Mass.," was deciphered by the Boston mail clerks to be intended for Dedham, and there it was delivered to the person for whom it was intended.—Concord Monitor.

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Mrs. Hardhead—The Daily Scepter is offering a cyclopedic, ten volumes of poetry, and an entire feet square as a premium to every subscriber. Mr. Hardhead—We've got books enough now. Wait till they offer a horse and buggy.—N. Y. Weekly.

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CINCINNATI, O.

Prof. W. M. Lockwood interested a fair audience on Wednesday evening, April 18, on his lecture, "The Human Race," especially devoting his attention to the physical and mental aspects of knowledge.

He spoke on the physiological diversifications of the human race conformably to latitude, and that of endowment and capability conforming with environment. In illustration of this he subjected a gentleman in the audience to a physiological examination and consequently demonstrated his predilection by deductions elicited from the one under examination, after which a lady was requested to undergo the experiment of a physiological examination, and in whose case the professor, having proved himself an expert, or at least, that his philosophy was an incontestable one. The professor then gave a character reading through the medium of a touch and summarized it as the molecular vibration of a positive on a negative, he as the medium placing himself temporarily in a negative state in order to intensify the motion or add to the perceptivity of the effects in his own being. On the whole it was an interesting and instructive lecture.

On Sunday morning Prof. Lockwood took up the "Five Senses" and elaborated on them to the delight and edification of the audience. Charts were used to exemplify his lecture, and in addition to a physiological discourse, which such a subject would naturally lead to, many new thoughts were uttered which may be regarded as precursors or prophetic of future Sunday sermons. He said it was once believed that the soul is a mere gift and orthodox disliked to be disturbed in that belief, but since it has been proved an entity, it gives the whole subject another aspect and makes demands accordingly. And if the churches do not comply with these demands people will naturally flock to where their higher appetites are appeased, and that will most likely be Spiritualism, because it touches on both the physical and mental realms of nature conjointly.

The evening discourse touched on the needs of a new system in political and financial economy, and in suggesting improvements he also exposed some of the inconsistencies and corruptions that exist to-day in governmental affairs. He did not wish to wound the feelings of those who could not look beyond party issues, but thought a few truths brought to the light would not incommode any one—except he be a bigot—a political bigot as we have religious ones who hate truth because it bites. However, he tried to show that despite the millions of money in the land, the majority of the people had a hard struggle for existence; that every manufacturer was endeavoring to obtain two dollars' worth of value for one dollar's worth of goods, and two dollars' worth of labor out of the wage worker for one dollar in money. Further, that genius, not money constituted the real capital of civilization. Without the latter no doctor could cure a sick child, nor laborer build a suspension bridge. Thus genius should be appreciated and rewarded accordingly. But every man who aids in the building of great enterprises or in the manufacture of goods, must come in for part of the reward; for without the laborer, even the greatest genius cannot proceed either in building bridges or the manufacture of articles of any kind.

The professor also prophesied much trouble in consequence of this state of unrest and dissatisfaction before or about the presidential election. On the whole the discourse was in behalf of the wage worker and may implant a seed in the hearts of his hearers that will bear fruitage later on.

Mrs. Maggie Stewart closed with tests, which were generally acknowledged as being correct and good.

The subjects for next Sunday's discourses are "Psychometry, Psychology and Pathology" for the morning, and "Some of the Ambiguities of Spiritualism and Spiritualists" for the evening.

The auxiliary of the Union Society met again on Friday afternoon, April 10th.

A large number of ladies assembled who felt cheered by the presence of Prof. W. M. Lockwood and his charming wife, of Wisconsin.

After business affairs were discussed, it was announced that a concert would be the next evening, under direction of a musical gentleman, who is interested in the spiritual cause. The affair is to be one of decided interest, in that several celebrated singers, musicians and clowns are intending to render a splendid program, which was decided to be held in G. A. Hall, on Wednesday night, April 23d.

The proposed plantation masquerade will be postponed to next season.

Prof. Lockwood being called upon, he courteously responded in some instructive remarks, and inspired to say that Cincinnati would have her own spiritual temple. Mrs. Dr. J. A. Mox.

New York.

The meetings at Adelphi Hall held Sunday, April 15th, were all well attended.

In the morning J. Clegg Wright spoke, under control, on "The Fatherhood of God and the Brotherhood of Man." His remarks were a forcible argument in favor of individualism as opposed to socialism, Buddhism, etc. All progress in humanity, he said, was only made possible by the conflict of individualism and competition. Philanthropy and brotherly love were all very well as imaginative and poetic ideals, but had no share in the material and material development of the race. The greatest benefactor was not the philanthropist who gave largely of his means to relieve poverty and suffering, but the man whose invention and activity furnished most employment for the activities of his fellowmen.

In the afternoon Mr. Wright's lecture was on "The Phenomena of Mediumship, Its Nature and Development." His remarks were illustrated by a colored chart. Investigation, he said, had revealed the possession by the human entity of a three-fold consciousness, which he denominated matter consciousness, dream consciousness and clairvoyant consciousness. Generally speaking, they were distinct and separate, but under certain conditions as to sleep and trance and in certain peculiarly sensitive, nervous and mental organizations one mode of consciousness overlapped and was interpreted by another. All the modes of consciousness manifested in mediumship were but modes of motion or manifestations of force.

Mr. Wright was followed by Dr. George Sterling, who argued that most of the phenomena of mediumship was but the manifestation of unconscious mind under hypnotized conditions. He endeavored to illustrate his theory by the performances of a subject whom he tried to hypnotize, but whose vulgarly disguised the audience and called forth a protest from Mrs. M. R. Williams, who presided. The experiment culminated in an attempt to show thought transference of mind reading by the hypnotized subject, but the experiment was an utter failure.

In the evening Mr. Wright again spoke under control.

Sunday, April 15th, the New Society of Ethical Spiritualists celebrated the 43d anniversary of Modern Spiritualism in their hall, No. 44 West Fourteenth street.

The exercises opened with a chant, followed by an invocation by Mrs. H. T. Brigham. Our President, Dr. Emanuel Swedenborg, then delivered an address which was listened to with marked attention. Mrs. and Miss Tuttle favored the

audience with a duet. The double quartette was followed by an address from Judge A. H. Bailey. The recitation by Mrs. C. R. Cunningham, and the address by W. C. Bowen, received hearty applause. Dr. Crosette sang and was encored. Mrs. H. M. Farnsworth read an original poem, which was full of truth and tenderness. Our Treasurer, Miss B. V. Cushman, rose from a sick bed to be with us, and delivered a beautiful and forcible address that was richly applauded. The either solo by Mr. Henry F. Ething was well rendered. The address by Mrs. Helen T. Brigham was one of the best we have had the pleasure of listening to from the lips of that gifted speaker. A vote of thanks was extended to those who had assisted at the exercises, and after the audience had joined in singing the benediction, they were dismissed by one of Mrs. Brigham's beautiful benedictions.

Yours fraternally, C. T. E.

A few days since I received a letter from Philadelphia, signed "An Old Pilgrim," thanking me for an article of mine in the banner of Light of March 14th. Now, as he happened to mention in his letter that he took the Banner Way, I have in this way to reach him, for I want him to write me again and give me his name and address, so that I may write him and thank him for the kind letter he wrote me. It was very cheering to know that my experience was a comfort to him.

It is a great comfort to me to feel that my spirit friends can visit me; and the visits I receive from my dear little friend Phila are particularly sweet and cheering.

I hope soon to hear from "An Old Pilgrim" again, as my husband and I are both anxious to send him thanks for his kind words of appreciation.

Mrs. CHARLES RUSSELL.

PERSONALS.

Contributions received: F. K. L., W. D. R., E. C. T., L. B. W., J. W. D., J. J. M.

The President of the Union Society announces a literary and musical entertainment to take place at the G. A. R. Hall, on the 22d inst.

Complaints about omission of correspondences would not occur if our good informants would be brief—especially when writing from minor points.

The friends in Kansas city, Mo., have rented a hall and are about to conduct regular services in it.

Mr. Morris Pratt and wife, of White Water, Wis., have been sojourning in Summerland and thereabouts, and will return home the first of May.

Prof. W. M. Lockwood will be pleased to see his friends during any afternoon in the week, at 143 1/2 Richmond street.

The mother of our friend and co-worker, Geo. H. Brooks, passed to spirit life from her home, 124 Chestnut street, Madison, Wis., on the 5th inst. Mr. Brooks and wife return thence in May. Both of the latter, we are happy to state, are well. Though the mother be missing to the mortal eye, she will find herself back to the hearts of those she loves, for love never dies. It is the divine spark which makes man immortal.

The Banner of Light editorially says that the Hon. Sidney Dean lectured to crowded houses Sunday before last in Boston, and that he was listened to with the closest attention throughout, being applauded at intervals on account of his sterling utterances in behalf of downtrodden humanity.

Prof. Lucian Pusch, of Kalisch, Russia, writes to THE BETTER WAY that during a trance in which his own spirit was detached from his material body, the latter underwent a change, apparently as if it had dematerialized and then rematerialized; or as if substituting a new body for an old one, and since which time he himself assimilating with new conditions, akin to inhabiting a new body. He is also now enabled to cure diseases at any distance through the agency of magnetized objects, especially devoting his talents to the impecunious and leaving it optional with them as to the reward for such treatments.

Mrs. Maggie Stewart returns to Piqua, O., on the 18th inst.

The Indiana State Association of Spiritualists are actively making arrangements for a camp meeting to be held near Anderson, July 10th to Aug. 10th. J. W. Westerfield, Anderson, Ind., is the active spirit in charge.

A. P.—You surmised correctly! Impersonal articles require no identification; but criticisms need ones do, for our own protection.

Mrs. Mattie Holtz, is getting out a new edition of "Wayside Hottings."

Obituary.

Passed to the higher life from Springfield, Mo., March 16th, 1891, Luther D. Juckett, aged thirty-seven years.

His illness was brief—a quick form of typhoid.

His early life was spent in Michigan. In later years he lived in Iowa. His father died in the United States service during the rebellion. He came to Springfield about a year ago. He leaves no family, except a lovely daughter six years of age.

He was a member of the Progressive Spiritual Society of Springfield and of the Carpenter's Union, and his funeral was under their auspices. Funeral discourse by J. Madison Allen.

Passed on to the higher life, March 19th, 1891, Mr. Orrick O. Elmer, aged eighty-four years. He was a subscriber of the Spiritual Offering, then of the BETTER WAY up to the time he passed on. Mr. Elmer took a great interest in your paper, and was a firm believer in the spiritual doctrine. His funeral was ably conducted by our local speaker, Dr. Geo. W. Front, of Russell, Mass. Yours respectfully, A. L. DONNE.

Notice.

The Lyceum Banner, a monthly journal for Conductors, Leaders and Members of the Children's Progressive Lyceum. Edited and published by J. J. Morse, assisted by Florence Morse. The Lyceum Banner contains interesting Serials, Lyceum Recitations, Attractive Selections, Lyceum Notes, Our Monthly Chat, The Golden Group, Historical Sketches of Our Lyceum, Lyceum Letter Box, Outlines of Lyceum Lessons, List of Lyceums and their Secretaries, Notices of the Spiritualists' Lyceum Union, etc. For notes, announcements, and all things that Lyceum workers need to know, see The Lyceum Banner. Monthly, price, 3 cents; annual subscription, 40 cents. Special terms to Lyceums. The Progressive Literature Agency, 26 Needham Road, Liverpool, England.

Testimonial.

D. P. Pool, Clinton, Iowa—Dear Sir: Received your Malted Peppercakes. They are perfection. Your clairvoyant vision excels every other method.

Inclosed find P. O. order for your Magnetized Compound. Respectfully, Milford, N. H. Mrs. M. J. J. VITTH.

Grayness, baldness, dandruff and all diseases of the scalp, and falling of the hair can be cured by using Hall's Vegetable Sulfur Hair Renewer.

Minister's wife Sunday morning—Is it possible, my dear, that after all you have said about Sunday newspapers, you are reading one? Minister: Very much, my dear. You ought to know me better than that, Maria; this is last evening's paper.—Epoch.

MOVEMENTS OF MEDIUMS.

Bishop A. Beals speaks at Watertown, N. Y., during May.

Bishop A. Beals may be addressed at 117 St. Clair street, Cleveland, O.

Willard J. Hull may be addressed for lectures at 200 Lehigh street, Buffalo, N. Y.

G. W. Kates and wife may be addressed during April at Greenville, Park County, O.

Mrs. A. H. Luther may be addressed for the remainder of the season at Crown Point, Ind.

G. H. Brooks speaks for the First Society of Denver, Colo., during April. Address 1430 Logan Ave.

Mrs. Ada Foye remains in Denver, Colo., for the present, and may be addressed at 1319 Curtis street.

Margaret F. Cross may be addressed at Bradford, Mass., for lecture engagements. Will attend camp meetings.

Mrs. A. R. Kibby, of this city, is engaged to lecture for the society of Springfield, Mo., during May and June.

Adah Sheehan, trance speaker, can be addressed during the month of April at 304 Olive street, St. Louis, Mo.

Frank T. Ripley may be engaged for fall or winter to lecture and give platform tests. Address, care Banner of Light, Boston.

Dr. J. C. Phillips, one of the best magnetic healers in this country, can be addressed at 280 Cass street, Omaha, Neb., for a while.

Mrs. Lena Bible, inspirational speaker and platform test medium, can be addressed for engagements at 103 South Ave., Battle Creek, Mich.

Will C. Hodge is now located at Davenport, Iowa. His lectures are always well received. He can be addressed at 503 Oneida Avenue, that city.

Moses Hall speaks in Indianapolis the Sundays of April and May. He would like an opportunity to deliver week-day evening lectures in that vicinity.

R. H. Kneeshaw, of Montreal, Canada, has some vacant dates for lectures, for which he invites correspondence. Address 79 White street, Saratoga Springs, N. Y.

Prof. W. M. Lockwood may be engaged for lectures on scientific Spiritualism or the labor question. Address: 143 1/2 Richmond street, Cincinnati, O., during April.

Mrs. Carrie E. S. Twining, of Westfield, N. Y., speaks for the Progressive Spiritualists Society; will give lectures on Thursday evening at 8 P. M., in Rik's Hall, 35 N. Louis street, Grand Rapids, Mich.

Dr. F. Sherman has accepted an engagement in Denver, Colo., to lecture for the Society of Progressive Spiritualists, beginning Sunday, April 15th.

Henry H. Warner would like engagements for the season of 1891 for societies or camp meeting associations to lecture and give tests. Address, 9 Bosworth street, Boston, Mass.

Jennie S. Johnson is ready to make lecture engagements for season of 1891; also to give information and assist in organizing the Mediums' Order of Beneficence. Address, 33 Merrimac street, Haverhill, Mass.

Mrs. Maggie Stewart, test and clairvoyant medium, can be found for this week at the Tremont House, Eighth and Vine streets, room 3, first flight of stairs. Sittings daily, for information and tests, from 8 A. M. to 5 P. M.

Edgar W. Emerson will be in Pittsburg, Pa., the month of April. For May has the following: Worcester, Mass., May 3d; Plymouth, N. H., May 5th; Haverhill, Mass., May 10th; New Bedford, Mass., May 17th and 24th; Fitchburg, Mass., May 31st.

Mrs. Mary C. Lyman would be glad to open a correspondence with leaders of different camp meetings for engagements as a speaker. She is engaged at the Mantua, Ohio, camp for July 20th, 25th, 29th, 30th and August 2nd. Address, Fulton, N. Y., Box 420.

W. F. Peck's engagements are as follows: During the month of April at Fitchburg and Worcester; May at Saratoga Springs; June at Somerville, Conn.; July 26th and 28th at Ouselet, and August at Clinton, Iowa; camp meeting, Keokuk, the first two Sundays of July, his Sundays are all engaged till December 1st.

G. W. Kates and wife will speak in Defiance, O., April 26; in Evansville, Ind., during the month of May; and serve the Indiana State Association, June 7th to August 10th, with headquarters at Anderson, August 15th to 20th at Parkland, Pa., Camp. They desire to engage for the following fall and winter months. Address them as per route, or at 224 Frankford Ave., Philadelphia, Pa.

J. Frank Baxter's lectures are as follows: April 19, in Salem, Mass.; April 26, in Hillsborough, N. H.; May 3, in Salem, Mass.; May 10, Worcester, Mass.; May 17, in Brockton, Mass.; May 24 and 31, in Lowell, Mass.; and all the Sundays of June, in St. Louis, Mo. Mr. Baxter can be addressed for week evening work, no private sittings or séances given, at 181 Walnut street, Chelsea, Mass.

Oscar A. Edgerly, during the month of March, filled a four weeks' engagement with the Spiritual Alliance, Albany, N. Y. His engagements for the near future are as follows: April 15th and 17th, Saratoga, N. Y.; 16th and 24th, Newburyport, Mass.; May 10th, Haverhill, Mass.; May 10 and 17th, Taunton, Mass.; the four Sundays of June, Albany, N. Y. Would like to make engagements for the last two Sundays of May; also open for camp meeting engagements, either East or West.

L. C. Howe speaks for the Society in Watertown, New York, the first two Sundays of April; in St. Louis, Mo., the five Sundays of May; at District Association of Michigan, at Orion from June 15th to June 23d; at Casadaba camp meeting July 28th and August 1st; Mantua, Ohio, camp, August 15th to 20th; at Haslett Park, Mich., August 15th to 18th; at Clinton, Iowa, August 21st to 24th; and at Liberal, Mo., the first two weeks of September. He is in free for first and last Sunday in June and most of July, and for October and November, and last two Sundays of September.

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PUNGENT PARAGRAPHS.

"Nellie," he said, "I dreamed last night that I proposed and you accepted me."

"Well," said the girl, "you know that I dream always go by contraries. You must dream again."

He said he would.—Norristown Herald.

Amelia, darling, Yes, Arthur, You know we are soon to be married.

Yes, And we should learn to be economical in small things.

Yes, Hadn't you better turn down the gas—Spare Moments.

A soldier stationed at the Rose Bud Agency, S. D., recently tried to buy a pair of Red Nose Sioux warrior, a pair of moccasins for \$1.50 and Red Nose refused to sell at that price, saying: "Two dollars; McKinley bill; Moccasins—go up."

A DIGNIFIED LADY. A landlord said to a lady, "You have a fine house, but I hate snakes and sinners."

But I hate snakes and sinners, "I tell the sinners for their dinners."

And so he whacked his cudgel rough. The lady replied, "You are a slow enough fellow to have behind their 'attin'."

He chased them, middle-aged and old, And 'tween the young beginners, Till none was left but now, I'm told, There's a ten to wait as sinners.—Judge.

"They protect the button makers," said the poor woman, sadly, "but they don't protect me."

"What is your business?" "I make buttonholes."—Phrenological Journal.

AS IT MIGHT HAVE BEEN.

George—Yes, sir, I cannot tell a lie—I did it. Washington, or—Well, that's all right about the lie, but whack! 'd ye think whack! you can tell a cherry-tree whack! whack! next time!—Puck.

THE DEACON'S REPORT.

It grieved the parson as he taught To the young beginners, A-nodding as in sleep, he thought, Despite the hints he often threw That sleeping in the holy place Displayed a woeful lack of grace.

At length, his patience quite worn out, He loudly to the deacon cried: "Wake up and think what you're about!"

The latter straightaway then replied: "The Lord's rich gift I surely keep—He give his beloved sleep!"—N. Y. Herald.

AN HONEST BOY.

A newsboy about a foot and a half high tossed a cent on the Tribune counter yesterday morning.

"There's de cent I owed ye 'while ago," he said.

"You are an honest boy," replied the clerk, showing the coin back. "You may keep it."

"There's another to keep it, please," remarked a bystander, taking a cent from his pocket and handing it to him. "Now you'll go and shoot craps, I suppose."

"I don't shoot the craps," said the youngster.

"You don't? Then here's some more," and the bystander gave him a dime.

"No, I don't never shoot craps," said the boy, pocketing the money. "I ain't old 'nough yet. Be other kids won't let me."—Chicago Tribune.

VITAPHY.—This well established and superior system of practice, with its Library, Copyrights, Vital Inhalers, Batteries, Baths, Patents—complete outfit—almost free to Physicians by its philanthropic author and donor, Prof. J. B. Campbell, M. D., V. D., Fairmount, Cincinnati, Ohio.

Dr. Dobson Sends Us the Following Clipping from an Iowa Newspaper.

"The city election in Maquoket resulted in the election of Dr. A. B. Dobson, formerly well known in this city. In former years he was a frequent visitor in Anamosa. We recollect him as a leader in several spiritual seances where slate writing and gong sounding was practiced. At that time he was making money as a clairvoyant physician. He diagnosed a patient's condition by examining a lock of his hair, a process which involved the splitting of some of the hairs to enable the doctor to make a more minute analysis of the disease. On a certain occasion one of the incredulous in Maquoket sent him a bunch of dog's hair upon which to exercise his clairvoyant skill. The result caused a broad ripple of laughter to roll through the town, and the affair was made topical in the newspapers to the edification of all the horse-laughers in Jackson county. Dr. Dobson was an extensive advertiser at home and abroad, and though his pretensions were doubted, he made money rapidly through the medium of his advertising. He is to-day regarded as a rich man. His revenue is estimated at from \$75 to \$100 a day. He stands high in popular favor in Maquoket, on account of the generous use of his money. The doctor makes no pretension to orthodox religious belief. He is a thorough dissembler. But he practices in hard cash what the goody-goody fellows practice by word of mouth alone. It has been his custom to give grocery and boot and shoe dealers in the Timber City carte-blanc to supply needy persons with flour and shoes, the merchant being allowed to use his own discretion in the matter. At times when there appeared to be unusual destitution among the poorer classes, hand bills would be posted inviting the needy to call at places designated and enjoy his bounty. He has paid from \$50 to \$100 a week for this kind of benevolence when there seemed to be occasion for it. In the abundance of good fortune he didn't become a pious fraud and pinch-penny, as many of the ardently religious do. And thus Dr. Dobson practiced the highest type of Christianity—a Christianity that transcends all the stiff verbiage and penny-healing humbug of mere church formula. Nor was this the only way in which he commended himself to his fellow citizens. He built a large number of tenement houses when they were urgently needed, he donated public drinking fountains, and did many things that heightened popular respect for him. These things, it is said, were done without any attempt at self-glorification, for which reason they were the more impressive. The nomination for mayor was conferred upon him by a citizen's convention rather democratic in its complexion, and he was elected by an overwhelming majority. Anamosa Journal.

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